

writings and from interviews. At the same time, however, Soviet statistical materials and Western sources receive less attention. For example, the cost-benefit framework as it pertains to Soviet urbanization has been rigorously developed and empirically tested in studies by Gur Ofer dating back to 1974, but this work is not even mentioned. Other Western works that are closely related to the topic (for example, by Mazur, Lewis, Roland, Leasure, Grandstaff, and others) are not used. Additional Soviet statistical materials, such as *Naselenie SSSR 1973*, *Narodnoe obrazovanie, nauka i kul'tura v SSSR*, and *Vestnik statistiki*, might have been helpful. To a degree, the limitations placed on the study have reduced the effectiveness with which the cost-benefit approach can be used.

Second, the study is occasionally overly simplistic. The Soviet effort to close the gap between urban and rural levels of living, for example, is a policy of long-standing endurance. It simply cannot be dismissed by citing a statement made fifteen years ago, even if it is from a noted scholar. To take another quite different example, Chinn argues that "with a lack of capacity to meet immediate demand, and a lack of capital equipment to modernize existing facilities, a somewhat labor intensive situation must be projected for the future." This is a difficult statement to interpret, but it seems to contradict the empirical evidence on Soviet capital intensity, at least for industry, and the projections by Murray Feshbach on available labor supply for the 1980s.

In spite of limitations, the book has a good deal to offer. The questions discussed are very important, and the author's analysis of Soviet thinking on population is a valuable contribution.

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PROFILES IN BELIEF: THE RELIGIOUS BODIES OF THE UNITED STATES AND CANADA, vol. 1: ROMAN CATHOLIC, OLD CATHOLIC, EASTERN ORTHODOX. By *Arthur Carl Piepkorn*. New York: Harper & Row, 1977. xix, 324 pp. \$15.95.

Until now, there has been no reliable information on the various Orthodox bodies in America. For several decades after the upheaval of 1917 in Russia, organizational structures and personal allegiances changed so frequently that it was difficult to keep up with them. Arthur Carl Piepkorn has, at last, provided the historian, sociologist, and ethnographer interested in the Slavic experience on this side of the ocean with a handy reference book that has the substantial advantage of being both thorough and accurate.

Piepkorn, who died in 1973, was a distinguished Lutheran scholar (Missouri Synod). He had planned a multivolume series, and the present work was prepared for publication after his death by John Tietjan of Seminex in St. Louis. It is a major improvement over Piepkorn's own revision of F. E. Mayer's *The Religious Bodies of America* (St. Louis: Concordia, various editions), which was written from a frankly confessional standpoint as a handbook for Lutheran pastors. (Mayer's work referred to the "peculiar and bizarre" doctrines of Mormonism, the "preposterous" theories of Mary Baker Eddy, and so forth.) *Profiles In Belief* has grown far past that, discarding the obnoxious tendentiousness of Mayer's work and amplifying the information provided.

When writing about matters as divisive as church politics, Piepkorn shows a fairness in the face of factionalism that is a great strength. He possesses the gift of being able to condense information without cutting the essentials: the thirty-page sketch of Eastern Orthodoxy is brief—"Eastern Orthodoxy in Russia" occupies a page and a half—but ample and, most important, accurate. (The Orthodox church

occupies roughly one-third of the volume.) Following the background information, there is a list—complete, to my knowledge—of all Orthodox bodies in the United States and Canada including information on their organizational history, hierarchy, and membership. It is precisely this information which has so far been unavailable in one place to researchers. The chapter notes are testimony to the exhausting combination of research, telephone calls, and personal visits required to assemble it. In addition to the jurisdictional sketches, the feature of the work which will make its reputation is the thorough, meticulous bibliography of works in English on the various churches. Typical of Piepkorn's (or perhaps Tietjan's?) care is the entry "Ware, Timothy ([Father] Kallistos)." It is most unfortunate, however, that the chapter bibliographies do not include all works cited in the notes and also that there is no general bibliography. Consequently, the reader who remembers part of a citation had also better remember where he saw it, or it is lost. This must be corrected in later editions.

*Profiles In Belief* has imperfections rather than serious defects; by their relative insignificance, they are themselves evidence of the quality of the work. Membership figures are reported without reservation, although Orthodox churches normally count their membership in baptized, rather than active, members. (The figures claimed by splinter groups sometimes strain credulity.) Piepkorn reports (p. 78) that in 1968 the American Finnish Orthodox Mission withdrew from episcopal oversight—an ecclesiological impossibility. The "Holy Orthodox Church in America (Eastern Catholic and Apostolic)," listed as an Orthodox church (pp. 75–76), should be under the heading "Churches Deriving Their Orders From Eastern Orthodox . . . Sources," because its orthodoxy is accepted by no one outside the group. Piepkorn's suspicion should have been aroused when the information on the group was supplied by the "widow of the late Archbishop" (p. 87, note 29)!

Some errors of minor factual matters are inevitable in a work of this scope, and some have simply changed since Piepkorn's death. The Byelorussian Autocephalic Orthodox Church, for example, no longer uniformly uses Church Slavonic in the liturgy but has introduced Belorussian (p. 74). Bishops are properly referred to by their first names, for example, Archbishop Anthony rather than "Archbishop Bashir." (All bishops are monks and monks have no family name.) The Russian Orthodox Church Outside Russia, whether by decree or simple fact, is no longer in communion with any of the other Orthodox bodies in this country (p. 66), although most of these groups recognize it as an Orthodox body.

The reader of *Profiles In Belief* will not be dazzled by Piepkorn's (or Tietjan's) erudition, but will be deeply impressed by their dogged and thorough work. In the foreword to the volume, Martin Marty predicts—correctly, I think—that the book will soon be known simply as "Piepkorn," since it will be the standard reference in the field.

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#### THE CATHOLIC CHURCH AND THE SOVIET GOVERNMENT, 1939–1949.

By *Dennis J. Dunn*. East European Monographs, 30. Boulder, Colo.: *East European Quarterly*, 1977. viii, 267 pp. \$17.00. Distributed by Columbia University Press, New York.

Although the author of this book centers his interest on 1939–49, he provides several introductory chapters beginning with the *flioque* dispute of 1054 and takes much of Eastern Europe into account. As an Orthodox empire, Russia had to fight Teutonic Knights, Swedes, Poland-Lithuania, and the Fourth Crusade. But despite the domination of Russia by the Mongols for over two hundred years, the latter allowed the