

attempts to examine the extent of environmental pollution in European Communist states and the policies initiated in order to deal with the problem. This brief volume, sponsored by the Federal Institute for East European and International Studies in Cologne, examines environmental problems and policies in three Communist states—the Soviet Union (by Hans-Hermann Höhmann and Gertraud Seidenstecher), the German Democratic Republic (by Gertraud Seidenstecher), and Hungary (by Thomas Vajna). The volume is primarily descriptive and attempts to provide basic information on both the level and types of environmental problems faced by the three countries and the policies implemented to deal with those problems.

Although the three sections of the book—dealing individually with the three countries—do not follow the same organizational format, they all attempt to assess the dimensions of the environmental problems faced by the USSR, the GDR, and Hungary, the basic causes for the problems, and the measures designed to deal with them. The authors note that among the causes of environmental deterioration in Communist states are several that are generally not shared by non-Communist industrial states. First is the theoretical assumption of Marxist economic theory that labor alone, and not natural resources, is the source of value. This has resulted in the idea that natural resources are a sort of “free good.” In addition, the emphasis on industrial growth at all costs has resulted in a planning system which does not take into account the negative environmental implications of such growth. Water pollution, air pollution, soil erosion, and so forth have been a major concomitant of growth.

Until the late 1960s, the political leaders of all three Communist states tended to ignore the growing evidence that environmental problems could arise in a “socialist” state. Since then a number of efforts—ranging from educational programs to legal and administrative measures—have been introduced in order to alleviate and improve the situation. Since these programs were only beginning to be implemented in 1973, little evidence was available by which the authors could judge their effectiveness.

Umweltschutz und ökonomisches System in Osteuropa is a useful introduction to the subject of environmental problems in Eastern Europe, although it has been surpassed by several more recently published books on the subject.

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VOLYN' I POLISSIA: NIMETS'KA OKUPATSIIA. Book 1, with English Summaries. *Litopys ukrains'koi povstans'koi armii*, vol. 1. Toronto: “Litopys UPA,” 1976. 255 pp. \$7.50.

For scholars of politics in its more violent forms, the appearance of the first volume in a series of documentary collections on the Ukrainian Insurgent Army (*Ukrains'ka Povstans'ka Armiia*, abbreviated UPA) in World War II should be welcome. The aim of the multivolume work is to publish UPA documents available in the West, thus making them accessible to historians and other researchers.

Dealing only with the beginning of the insurgency in 1943 and limited to the northwestern regions of Volyn' and Polissia, the volume under review contains a variety of materials. These include useful historical sketches of the origins and operations of the UPA and an outline of Nazi German policy in the Ukraine, all written by leading figures in the Ukrainian liberationist movement. The second and third sections contain a few propaganda pieces which outline the UPA's political program and call for support. (Also included in this section, but for no readily apparent reason, is a brief article on military defenses and obstacles.) The book is rounded out with a set of military instructions (very similar to any other military directives), a political appeal to other nationals to join the UPA in its struggle against Soviet and German imperialism, a report on the First Conference

of Enslaved Peoples of Eastern Europe and Asia held in November 1943, and, finally, a parody of the Soviet national anthem. Included also are photographs and illustrations, a map, an organizational chart of the UPA, a glossary, and an index.

English summaries are provided at the end of each section. These are often helpful, although sometimes misleading (for example, calling undocumented historical sketches "analysis" and claiming that they are based on "extensive research materials") and full of typographical errors. Most materials are in Ukrainian, a few are in Russian.

The question this work raises, in the reviewer's opinion, is how the collection might be used by a historian. There seem to be two possible answers: (1) it may be useful for the study of the ideology of the UPA, which was democratic socialist, advocating the liberation and equality of nations and envisaging Ukrainians as being in the forefront of this movement; (2) it may also be helpful in determining whether the UPA was engaged in guerrilla or conventional warfare, and why it failed. For answers to these questions, however, the volume alone is inadequate. One is left with the impression that a history of this episode, based directly on these and other sources, might have been more satisfying and useful than the publication of these documents alone.

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A STATE WITHOUT STAKES: POLISH RELIGIOUS TOLERATION IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. By *Janusz Tazbir*. The Library of Polish Studies, vol. 3. New York: The Kosciuszko Foundation, 1973 [1967]. 232 pp. + 16 pp. plates.

The vast Polish-Lithuanian Commonwealth, with its numerous peoples and cultures and its unique political system, will not receive its due in West European historical writing until more monographic literature is available in Western languages. The religious diversity of this area and the relative religious tolerance in the sixteenth and early seventeenth centuries make the Kingdom of Poland and the Grand Duchy of Lithuania interesting to students of the interaction of religious groups. The decision by the Kosciuszko Foundation to publish an English translation of Janusz Tazbir's *State Without Stakes: Polish Religious Toleration in the Sixteenth and Seventeenth Centuries* (published in Poland in 1967, under the title *Państwo bez stosów: Szkice z dziejów tolerancji w Polsce XVI i XVII w.*) must be applauded.

Professor Tazbir is not only one of Poland's leading scholars of the Reformation (in particular of the Anti-Trinitarians), but he is also an eminent historian of early modern Polish cultural and intellectual history. His essays in this field are models of well-written interpretations based on sound scholarship, and the Foundation has chosen well in sponsoring this volume for translation.

The essays, which form a cohesive unit, examine the traditions of religious pluralism and the relationship between state, church, and society that resulted in a policy of official toleration and trace the breakdown of this policy during the Counter Reformation. Tazbir discusses European thought on the issue of tolerance and its development during the Reformation and Counter Reformation. Examining those Polish traditions formed by the opposition to the Teutonic Knights and the presence of a large Orthodox minority, Tazbir shows how the *szlachta's* resistance to the church's power and its vigilance in defending its collective political privileges made Poland a haven for many Reformation sects. Most of the book consists of an analysis of the debates over toleration during which the stalemate between sects led to the enactment of official toleration in 1573. The decline in the strength of the Reformation groups resulted in an erosion of de facto toleration. Yet, even after the increasingly strong