

similar attempt, obviously will require a regular updating. The general cutoff date for the purpose of the volume was January 1, 1975.

With these reservations in mind, however, readers will be on perfectly safe ground. Moreover, thanks to the editor's success in including a large number of details on the less publicized aspects of East-West and East-East relations, this volume can be highly recommended as a basic reference.

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AGRARPRODUKTION IN DEN MITGLIEDSLÄNDERN DES RATES FÜR GEGENSEITIGE WIRTSCHAFTSHILFE (RGW). By *Andreas Kurjo*. Osteuropastudien der Hochschulen des Landes Hessen, series 1. Giessener Abhandlungen zur Agrar- und Wirtschaftsforschung des europäischen Ostens, vol. 64. Berlin: Duncker & Humblot in Kommission, 1975. 221 pp. Tables. Paper.

This volume presents and comments upon a broad range of agricultural production data drawn from seven CMEA members. Its value lies in its potential as a convenient reference work. More than 100 of its 221 pages are given over to the presentation of data on agricultural production in CMEA nations. There is very little analysis, and the bulk of the narrative simply points out highlights and trends in the data. There is almost nothing in Kurjo's account which one could not deduce easily from an examination of the data he presents.

Several factors limit further the value even of the raw data. First, the period of analysis is only from 1960 to 1972. Collectivization was nearly complete for almost all CMEA nations (except Poland) by 1960, and there is consequently no opportunity to examine comparatively the impact of collectivization upon production. Second, CMEA data are compared with world averages of agricultural production. Kurjo concludes that CMEA nations have done slightly better than the world in improving production for the period in question. But world averages have little meaning and one wishes that a comparison had been made instead with Western Europe or a climatic analogue. Third, there is no attempt to control production data for such factors as soil quality or climate. Thus the "comparative" value of the data is reduced severely. In fact, the most useful analytic comparison in the volume is a reproduction of the findings of a more systematic 1970 study by the U.S. Department of Agriculture.

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MARXISM AND RELIGION IN EASTERN EUROPE: PAPERS PRESENTED AT THE BANFF INTERNATIONAL SLAVIC CONFERENCE, SEPTEMBER 4-7, 1974. Edited by *Richard T. DeGeorge* and *James P. Scanlan*. *Sovietica*, vol. 36. Dordrecht, Holland and Boston: D. Reidel, 1976. xvi, 181 pp. Dfl. 65. \$25.00.

A brief review cannot do justice to a volume as rich in substance as is this one. The subject matter is both timely and exciting, and the high level of scholarship found here does not detract from the work's immediate interest. What does flaw this collection of essays, however, is a certain incongruity between the first and second parts. The section devoted to contemporary manifestations of Marxist philosophy in Eastern Europe, and even to some intrinsic aspects of Marxist thought without much reference to its application in any definite politico-geographic region, is, on the whole, analytical, critical, and systematic. The section dealing with religion, and especially the unsatis-

factory relationship between state and cultural-religious institutions in Poland, the Ukraine, Lithuania, and the predominantly Muslim provinces of the Soviet Union, is descriptive and factual, in one word—historical. Both sections offer valuable insights, but of a very different character: philosophical as far as the exposition and critique of Marxism (or better: Marxisms) is concerned; legal, constitutional, social, cultural, and even anthropological when religion is discussed. What is missing is an inner link between the two parts. But, given the general state of research and public interest, and also the obstacles in the way of an objective investigation of religious conditions in Eastern Europe, it might be unreasonable to expect a more organic composition of a symposium like this.

In the first chapter, entitled “Communism and the New Marxists,” Professor DeGeorge gives a brilliant, concise précis of three varieties of Marxist thought in Eastern Europe and elsewhere: (1) the “scientific” variant mainly represented in the USSR—ideological, hidebound, and unoriginal, a “dialectical” tool for the justification of governmental policies; (2) “humanistic” Marxism as developed in Poland, Yugoslavia, Czechoslovakia, and Hungary—a more creative school, trying, often in the face of discouraging odds, to break away from dogmatism, clichés, and idolatrous orthodoxy; and (3) the “critical” Marxists, whose domain lies outside the borderlines of the Warsaw Pact countries, where it is easier for a Marxist to be critical of certain tenets of his own philosophy.

Z. A. Jordan’s article, “Contemporary Problems of Dialectical Materialism,” clearly establishes that Marxism, because of its historical development and its ramified connections with other philosophies, especially Hegelianism, provides fertile ground for speculation. Jordan’s essay, offering a panoply of epistemology and *Naturphilosophie*, is not so much concerned with the recent fashionable reevaluation of Marxism (the author, for example, stresses that Marx himself eventually dropped the now popular concept of “alienation”), but rather with an objective analysis of the basic qualities of Marx’s own thought.

In view of the recent tragic setback suffered by Yugoslav “humanist” Marxists, the essay by Mihailo Marković is of special interest. But his rather lengthy explanations are not very convincing, at least for your reviewer. Although the author (on page 71) describes an atmosphere of “complete freedom and sincerity” in which discussions between representatives of diverging Marxist orientations were conducted, it remains a sorry fact that, because of prevailing circumstances in Yugoslavia, the disputations remained, after all, a Marxist family affair, with the members differing only slightly in their views. And when Marković insists that the character of each individual will be formed exclusively by the “social surroundings” or “the actual historical conditions” (p. 82), one wonders about the “humanism” of thinkers who seem to share the deterministic and mechanistic anthropology of “social engineers,” no matter of what persuasion. In any case, the Yugoslav “humanistic” Marxists have had to pay an exorbitant price for their modest attempts at revisionism. Thomas Molnar’s statement in his book *The Decline of the Intellectual* (New York, 1961) is certainly applicable: “The intellectuals are in the most difficult position of all as if they were in need of being reminded—through a series of incredible humiliations—that intellectual independence is a major sin, when the existence of philosophy itself is a hardly tolerated, almost anachronistic survival” (p. 89).

Of all the participants, Professor Sviták, because of his own bitter experiences, seems more prepared than other “humanist” or “critical” Marxists to part ways with this “philosophy” expressly designed to make all philosophy superfluous. His brilliant article (marred only by an occasional infelicitous use of political terminology) once again exemplifies why the custodians of Marxist orthodoxy will ultimately suppress all “deviationists”—there is always a danger that deviation, even if clothed in Marxist terms, will lead to the fateful crossroads where Professor Sviták evidently now stands.

The articles contained in the second part of this book are informative and well documented. Of specific interest is the essay by Alexandre Bennigsen and S. Enders Wimbush dealing with Muslim religious dissent in the USSR. This essay shows that the resistance of Muslims against cultural Sovietization is not so much a purely religious, spiritual, or even theological phenomenon, but rather a manifestation of national and cultural self-assertion which even the Soviets can ill afford to ignore completely. Professor Wynot's excellent study about the Catholic church and the Polish state between 1919 and 1939 has the merit of explaining in historical, as well as institutional and legal terms, why the Catholic church even nowadays is a decisive factor in Polish national life. The church learned its lessons from the many *Kulturkampf* episodes in the 1870s and 1880s and from the occasionally precarious relations between church and state in the reborn *Rzeczpospolita* after 1919. Thus, the Catholic church was somewhat prepared and therefore not so completely overwhelmed by events, as was the Russian Orthodox church in 1917 and after.

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EAST EUROPEAN PEASANTRIES: SOCIAL RELATIONS: AN ANNOTATED BIBLIOGRAPHY OF PERIODICAL ARTICLES. Compiled by *Irwin T. Sanders, Roger Whitaker, and Walter C. Bisselle*. Boston: G. K. Hall, 1976. vi, 179 pp. \$12.00.

It is always a pleasure to review the works of senior scholars who, throughout the most active periods of their intellectual lives, have contributed significantly to the advancement of knowledge and to the training of their graduate students. Professor Irwin Sanders of Boston University, the most influential sociologist specializing in the development of the East European rural environment, has been one of these scholars.

The work reviewed here is part of a three-volume collection to acquaint especially American students of East European sociology with works published in article form on this subject. The collection not only exists in bibliographical form but is also available at the Mugar Library of Boston University. Thus, scholars who wish to peruse the collection can do so at the library itself, or can request specific articles to be xeroxed and sent to their respective addresses.

The history of the collection and hence of this bibliography, is interesting in itself. During the period of 1972-74, a three-year symposium on East European peasantries was held at Boston, Brown, and Harvard universities under the able leadership of Professors Albert Lord, Thomas Winner, and Irwin Sanders. The symposium was attended by scholars from both the United States and Eastern Europe, and was supported by a generous grant from the Ford Foundation. It was as a result of this three-year symposium that the collection came into being.

*East European Peasantries* is divided into eight parts dealing with articles on each of the East European states with the exception of Albania and East Germany but with the inclusion of Greece. In addition, there is a relatively brief section dealing with general works on the subject of the East European peasants. Within each section, the articles and unpublished studies are arranged in alphabetical order according to the author's last name. Such bibliographical information as title, journal name, volume, date published, and page numbers are included. In non-English titles, the title is always translated. A large number of the articles and studies included in the volume are annotated with a brief summary. The strongest part of the volume deals with Poland and Yugoslavia. These two countries, undoubtedly because of the excel-