the freedom fighters when she was tortured. Fr Jak Gardin's prison diary (he was freed and left Albania in 1955) suggests that those who were shot in 1945 were more fortunate than those subjected to long imprisonment. He tells how a priest celebrated Mass on his lap and distributed the sacrament to prisoners on their way to and from the bathroom.

Inevitably, contributions vary in quality, and some careful editing would have improved the whole book. The tributes are occasionally marred by an uncritical and hagiographical stance which undermines the vitality of some accounts. A very serious omission is that this book contains neither an overall survey of the general religious situation now, nor any speculation about the future, for neither Hoxha nor Shehu may live much longer. The book, nevertheless, provides additional information on Fr Stepen Kurti, shot in 1972 for baptizing a baby at the request of a fellow prisoner, and Dr Krasnigi has a useful survey which contains information on deaths and imprisonments between 1958 and 1972.

Is there any evidence of a continuing catacomb church? What evidence is there of belief in God? Surprisingly, Sinishta does not attempt to answer these questions. What seems to be at issue is whether the essentials of the faith have survived, or whether a debased semi-paganism has taken their place. The book shows a vibrant, well-informed and deeply devout Church in the 1940s, but also mentions in passing that blood feuds and pagan rituals still made remote mountain areas a challenging mission field.

Be that as it may, Sinishta has drawn attention to a tragic and neglected people and period. He gives Rome a salutory reminder of its duty to provide assistance through religious broadcasts backed by intense prayer.

JANICE BROUN

Marxism and Religion in Eastern Europe
(Papers presented at the Banff International Slavic Conference 1974), Sovietica Series No. 37, edited by Richard T. De George and James P. Scanlan, D. Reidel Publishing Co., Dodrecht, Holland and Boston, 1976, xvi+181 pp., Dfl. 65, $27.

The title of this excellent volume is misleading. The book does not investigate the complex interrelationship between Marxism and religion in Eastern Europe. The inclusion of the essay on Muslim dissent in the USSR may be slightly inappropriate, since most Soviet Muslims live in Central Asia. Part I, which is analytical and systematic, consists of papers on "Contemporary Marxism". It has no organic link with Part II, which is historical and consists of papers drawn from three sessions devoted to religion: "Church-State Relations in Eastern Europe, 1918–1945", "The

Catholic Communities of the Soviet Union", and "Religious Dissent: Bridge to the Intellectuals?" Whereas the first section elucidates the philosophical positions of modern Marxists in Yugoslavia and Czechoslovakia, and even some specific features of classical Marxism, the second section delves into the social and cultural ramifications of religion in Poland, Ukraine, and Lithuania.

R. De George's essay analyzes three major trends among contemporary Marxists: first, Marxism–Leninism, which has a monopoly in official Soviet ideology and stresses the building of the economic base; second, "open" or "humanistic" Marxism, which in Eastern Europe clashed with Stalinism and which emphasizes the need to expand the humanistic aspects of society at the same time as the material base; and third, "critical" Marxism, which is limited to some western Marxists whose essential goal is freedom. Among modern "critical" Marxists one could mention the "new philosophers" in France, for example A. Glucksmann and B. Levy, who believe that western youth should learn from Solzhenitsyn and dissidents in Eastern Europe and find a balance between western capitalism and Soviet socialism. De George argues that "open" Marxism has some potential in Eastern Europe and is seen as a threat by the current regimes. However, another contributor to the compendium, I. Svitak, convincingly shows that as a direct result of the Soviet invasion of Czechoslovakia in 1968, Stalinism has played itself out in Czechoslovakia and cannot be reformed even in the shape of "socialism with a human face", which was based on "open" Marxism. According to Svitak, the main hope in Czechoslovakia today lies in the political potential of the Czech "Democratic Left", which includes "critical" Marxists and non-Marxist liberals in the tradition of Masaryk.

M. Markovic's essay on Yugoslav Marxism is limited to the Praxis group, which was active between 1964 and 1975, but fails to mention such important independent thinkers as M. Djilas, who more than a decade ahead of Praxis established that economic and political alienation still exist in Yugoslav society. The Praxis writers maintained that concepts appearing in Marx's early works, especially praxis and alienation, formed the lifelong basis of his social criticism. However, another contributor to the compendium, Z. Jordan, clearly shows that Marx in his later work abandoned his early philosophy of alienation. Markovic seems to overestimate the divergences between Praxis theorists; after all, these discussions remained a Marxist internal affair. The dismissal in 1975 of the Praxis philosophers from Belgrade University was achieved by a special law which bypassed the university's self-managing faculty council. According to Markovic, the Yugoslav League of Communists feared that Praxis could inspire a mass political movement. In this reviewer's opinion, the basic cause of friction between the communists and Praxis was the former's realization that by attempting to legitimize Marxist

criticism on the fringes of the establishment, Praxis challenged the Party's political viability.

The essays in Part II are well-documented and use official Soviet literature, *samizdat*, and Vatican sources. The contributions by B. Bociurkiw and V. Markus on Lithuanian Catholics and Ukrainian Uniates respectively show that in these areas, where religion and nationalism are intertwined, religious dissent brings together religious and national hopes and enjoys considerable support among the population. The relative "laicization" of these religious protest movements may endanger the regime since religious dissent could bring with it national, political, and social discontent. E. Wynot's study of the Roman Catholic Church and the Polish State during the inter-war period stresses the way in which the Catholic bishops differentiated between the Pilsudski and later governments as, on the one hand, a political movement which they despised, and on the other, as a ruling force in Poland which guaranteed stability and independence. This helps us understand Catholicism's pragmatic policy towards Polish communists and its present role as a decisive balancing factor which ensures stability in Poland and at least relative independence from the USSR.

VLADIMIR N. PAVLOFF

The Orthodox Church in the Ecumenical Movement: Documents and statements 1902-1975
edited by Constantin G. Patelos,
World Council of Churches, Geneva, 360 pp., £8.25.

The Russians and the World Council of Churches
by J. A. Hebly, Christian Journals Limited, Belfast, 181 pp., £1.50.

In 1961, as a result of the ecumenical relationship which had grown up with non-Orthodox churches since 1945, the Russian Orthodox Church finally submitted an application to join the World Council of Churches (WCC). This was accepted at the New Delhi Assembly by an overwhelming majority. Some of the formal documents covering the important period when the Cold War was at its height, are contained in *The Orthodox Church in the Ecumenical Movement*, an official Geneva publication, though earlier and later years are given far greater attention. In the section dealing with actual membership Constantin Patelos is most informative. A mere perusal of these formal official exchanges in themselves will not yield much information, but anyone prepared to subject the texts to patient analysis will find plenty of cut and thrust, especially in the Russian Orthodox theological approach to ecumenism. There is no