

knowledge and an ability to write clearly, often brilliantly. One has the feeling that with more attention given to the nineteenth century, a somewhat broader focus, and better proofreading, he could indeed have produced the study that I hoped to find when I picked up this volume.

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THE VATICAN AND EASTERN EUROPE. By *Wilfried Daim*. Translated by *Alexander Gode*. New York: Frederick Ungar, 1970. vii, 189 pp. \$7.00.

This is a partisan and not always accurate book by a Viennese leftist Catholic whose sharp and not entirely unjustified criticism of the Vatican's *Ostpolitik* is not matched by an equally critical assessment of the Soviet bloc's religious policies. The author prefaces his examination of the Holy See's relations with individual Communist countries by giving a general exposition of Vatican politics, which he characterizes as a "combination of Christian universality and Roman imperialism" (p. 15). As for Rome's policy toward the Communist bloc, Dr. Daim postulates a rather farfetched "ultimate objective": "to change communism from an anti-religious into a proreligious movement" (p. 32). In dealing with Vatican-Kremlin relations, the author considers their conciliation and the reunion of the Russian Orthodox Church and the Church of Rome as the two principal objectives. Accordingly, he offers little justification and even less sympathy for the Ukrainian Uniat Church, even if the Russians in liquidating it "did not display extraordinary delicacy" (p. 53). "Obviously," we are assured by the author, "the Soviets would have no objection whatever to an Orthodox-Catholic union, if the Catholic Church were willing to endorse socialism" (p. 75).

Despite occasional insights, the book displays a mixture of ideological bias, wishful thinking, and a superficial orientation toward church-state relations and the individual Communist countries. Daim assumes that "the faith in communism which the progressivists thus displayed is as superior to the motivation of orthodox communists as the faith of the Catholics of leftist orientation is to that of the right-wing Catholics" (p. 146). Though this proposition remains to be proved, the author all too generously ascribes such superior faith and insight to such odious figures as Piasecki of Poland and Plojhar of Czechoslovakia, and portrays as darkest reactionaries Pope Pius XII, Cardinals Wyszynski and Mindszenty, and an assortment of others whose motives and attitudes are sometimes crudely caricatured. The reader is left with an impression that the harsh treatment of the Catholic Church in the bloc countries has been justified, largely because of its reactionary policies. No mention whatever is made of the massive antireligious campaign within the USSR (1959-64) that coincided with Khrushchev's and the Moscow patriarchate's advances to the Vatican. The author seems to place the Russian Orthodox Church among the progressive forces, although in terms of its dogmas, canons, and rites it is far more conservative than the Catholic Church; and its leaders, judging by the voices of dissent among its clergy and faithful, have not exactly been models of spiritual, intellectual, or moral strength.

The book, with all its sweeping conclusions, is insufficiently documented and contains serious factual errors, despite the author's concern for "reliable and frank information" (p. v). For example, we are told: "During the German occupation (1942) the Ukrainian bishops tried to proclaim an 'independent' Ukraine under the

patronage of Hitler. For this they were locked up by the Gestapo" (p. 53). It is astonishing that such a fabrication could not only appear in the original German edition of Dr. Daim's book (1967) but also remains in this 1970 English edition, evidently undetected by reviewers of the original version.

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SOCIETY, SCHOOLS AND PROGRESS IN EASTERN EUROPE. By *Nigel Grant*. Oxford, London, New York, Toronto: Pergamon Press, 1969. xxvi, 363 pp. \$7.00, paper.

This book is divided into two equal parts, each containing eight chapters. In the first part three chapters are devoted to discussion of the social, political, and historical background of Eastern Europe, and another one to the Marxist theory of education and Soviet educational practice. The remaining chapters in the first part deal with the common characteristics, aims, structure, and control of Communist education in Eastern Europe. The second part discusses the curriculum, structure, and to some extent the overall development of the national systems of education in Poland, East Germany, Czechoslovakia, Hungary, Rumania, Yugoslavia, Bulgaria, and Albania from their prewar antecedents to the mid-1960s.

On the average, only twenty-two pages are devoted to each individual educational system. Albania gets the least (five pages) and Yugoslavia the most (thirty-one pages), followed by East Germany (twenty-nine pages), Poland (twenty-eight pages), and so on to Bulgaria (fourteen pages). Within these already slender chapters, the author again gives considerable space to the discussion of the historical and political background before turning to educational matters. The sociopolitical and historical background materials, though competently written, do not add anything new to our understanding of Eastern Europe, but leave little room for the presentation and analysis of the relatively unknown and unexplored topic of East European education. The author fails to develop and demonstrate in a systematic and concrete manner his major contention that the postwar development of education in Eastern Europe has been moving away from the Soviet Russian model toward increasingly greater differentiation determined by the national traditions, needs, and aspirations of each country. Like much of the existing literature dealing with the Soviet schools and education, this volume is concerned almost exclusively with the professed goals and intentions, organization and structure, controls and curriculum, and so forth, of the Communist education in Eastern Europe, but says next to nothing about the actual practice and results of such education. An odd factual error exists here and there. For example, on page 85 the author observes that Latin is not taught in the Soviet schools. Latin actually was taught in the *gimnazijos* in Lithuania until the late 1940s, and was again introduced to the "humanistic" secondary schools of Lithuania in 1965 after an unsuccessful attempt to reintroduce the subject a few years earlier.

My critical remarks notwithstanding, Grant's book will provide a reasonably good introductory text, and to some extent even a reference source. It contains over forty tables of contemporary courses of study, diagrams of national school systems, and an extensive glossary.

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