ment of ideas underlying Charter 77 and on Vaclav Havel. In this sense, they did help to shape the nature of post-Communist thinking and politics. The clearest support for Taras' opening thesis comes, however (and not surprisingly), from the editor's own chapter on Poland. Taras maintains that "revisionist Marxism, may . . . have served as a necessary, if insufficient, stage in the transition from Stalinism to postcommunism." (p. 81) If one applies Holmes' criteria to the case, Taras' position seems to be that the Polish Marxist critique (which Taras defines very broadly) was not particularly creative, and in terms of its content in many ways not particularly valid. But it was distinguished by its application to political practice, particularly its role in helping to spur collective action of the intelligentsia and the working class in Poland.

The volume provides very mixed support for the thesis laid out by Taras in the opening chapter. While, no doubt, everything is linked in one way or another with everything else, particularly in Soviet-type systems, the evidence provides for a convincing linkage only in a few cases. A concluding chapter might have helped draw the diverse strains of analysis together more effectively to support the argument. None of this, however, detracts from the value of the volume's contribution in providing an overview of Marxist political thought in these societies, and for this it is worth the reading. The writings of the dissidents examined in the volume can very fruitfully be studied to generate insight into the nature of the systems they critique, even if these individuals were not often successful in influencing the direction of change.

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The majority of studies of Eastern Europe's Communist period focus almost exclusively on economic, political and social analysis. Few are the attempts which deal seriously with the religious situation during this era. By this benchmark alone, Mojzes' work on religious liberty should be a most welcome addition. The author began work on this topic before the revolutions of 1989, to which he refers as "the Great Transformation." To make his study as comprehensive as possible, he decided to include those events in his analysis of religious liberty.

Structurally, the work falls into two parts. Chapters 1-3 establish the author's analytical framework and discuss the views of Marx, Engels and Lenin on religion as the basis for Communist initiatives toward religion. Nine of the remaining ten chapters consist of detailed studies of the individual countries under Communist rule, beginning with the USSR and the rest in alphabetical order. The final chapter presents a tentative analysis of the course of religious liberty following the fall of Communism.

At the outset Mojzes posits an historical framework consisting of four models of religious liberty. He classifies societies as being: Type A, ecclesiastical absolutist; Type B, religiously tolerant; Type C, secular absolutist; and Type D, supporting complete religious liberty in a pluralistic society. The author recognizes that reality does not clearly conform to models, but uses this set to help define the specific circumstances of individual countries.
The chapters dealing with the individual countries follow a similar pattern. Mojzes first provides a brief historical overview of the development of religious liberty to show the evolution of each society and its general status prior to the Communist seizure of power, defining it in terms of one of the models. He then undertakes a detailed study of the question during the Communist period. Finally, the author describes the first steps the governments take concerning religion following the fall.

The historical descriptions are adequate to set the stage for discussion, and the conclusions, of necessity, must be tentative. The central theme of the book is the fate of religion under Communism. Mojzes' study demonstrates a prodigious amount of labor in gathering, culling and analyzing all available sources from constitutions and legal codes to scholarly journals and newspapers to put together a comprehensive survey of the status of religion under Communism. In his analysis he shatter some of the popular myths prevalent in the West which saw in the area a total lack of religious freedom, constant persecution of believers, and the imprisonment of clergy. All of these did occur and Mojzes cites numerous examples to document this. However, this is not the complete story.

The work clearly shows that the fate of religious liberty was seldom as unrelievedly black or as monolithic as most outsiders held. Instead there existed an internal dynamic in each country which depended on several factors. One was the nature of the society which had evolved prior to the establishment of Communism in terms of the models. Another was the makeup of the individual Communist regimes and the extent to which they followed the ideas of Marx and Lenin or the Soviet model itself. Also of great significance were various internal and external factors which might impact upon tactical developments in each regime's relationship to religious activities. For example, Poland's deep Catholicism, or the presence of the large Hungarian minority in Romania, or the Catholic-Orthodox-Muslim split in Yugoslavia, or the symbolism of signing the Helsinki accords, would all affect governmental policies in some way.

A broad historical pattern emerges in Mojzes' work, which fits the USSR and most of Eastern Europe, of several different stages in the relationship between the governments and religious liberty. At the outset there is accommodation with religious authority as the regime seeks broader legitimacy. Once this is achieved, the government turns to severe repression as it attempts to implement its particular view of socialist ideology. Finally there is a stage of relaxation as each side at tempts to reach a modus vivendi, often based on historical antecedents.

In his concluding discussion of the fate of religious liberty after the fall, Mojzes discerns a general movement toward increased freedom within a Type B or Type D society, though he warns that the reappearance of a Type C secular absolutist society could occur with the re-emergence of heretofore latent nationalisms.

Although Mojzes has produced a work on a subject of obvious importance, this book, in all likelihood, will not receive the attention which the topic deserves. Despite soundly based analyses of the religious movements throughout Eastern Europe, the abysmal writing will discourage most readers quickly. Though it would be tempting to place the blame on the author whose native language is not English, and whose style is convoluted to say the least, much more of the blame must rest with the publisher who must not believe in hiring editors. Seldom has this reviewer seen so many typographical errors, syntactical, grammatical and organizational problems. The typographical errors abound, averaging at least one per page, are not only distracting, but are often ludicrous. For example, on page 24 we see the phrase "Outside the pail of criticism" or on page 63, the Hungarian Communist revolu-