developing from the beginning, but received decisive impetus from the events that made 'modern' society. He reckoned, on the one hand, that Christianity, in providing an individual ethic, was involved in this. But, on the other hand, Christianity, as a traditional religion, was not appropriate to the new situation that had thus been created. Christianity was illusory because our aspirations were no longer met by these old ideals and old gods. Yet it remained one of his presuppositions that moral ideals must be backed by the sacred—by some form of religion. The new ideals we need and which are 'yet to be born' will emerge, he thought, in some kind of collective effervescence, comparable to the enthusiasm generated by the French Revolution, though that proved transitory. He suggested in a talk in 1914 that the warmth to form these forces was to be found in the working classes.

This book is, as it says, a collection rather than a commentary. There are many possibilities (as well as apparent inconsistencies) in what Durkheim says. No doubt these will be pursued in the volume to follow, which will contain Pickering's detailed consideration of Durkheim on religion.

ANTONY ARCHER OP

RELIGION AND ATHEISM IN THE USSR AND EASTERN EUROPE, edited by Bohdan R. Bociurkiw and John W. Strang. *Macmillan*, 1975, 412 pp., £10.

No less than twenty authors contributed to this heavy tome. This is right and proper since no one specialist has (or could have) mastered the entire field. A collective work like this, fruit of a Symposium held in Canada in 1971, is the only way out. Rather than dwell on its inevitable unevenness, it might be more illuminating to see how each author brings not only his own ideas but his own questions to the material. The most value-free—but it is sleight of hand—are the sociologists. David E. Powell, for example, discusses 'Anti-religious Propaganda and Poltiical Socialisation in the USSR' for all the world as though he were recording the role of dominant mums in Manhattan. The political scientists have the same detachment. Thus William C. Fletcher provides a 'functional survey' of 'Religion and Soviet Foreign Policy' which shows how the Orthodox Church is set to work on behalf of the state. It uses Peace Congresses, newsletters, wining and dining. The scholarly tone which characterises the book is maintained throughout.

But there are hints of suppressed emotion, for example, in Joshua Rothenberg's treatment of the fate of the Jews. He holds that the Jews have been chosen—the too-chosen people—'as the ideal national group to be the forerunner in the long-range Soviet objective of the fusion of all the national groups into one Russianised conglomerate'. On one level he is discussing a policy choice; on another he is hinting at the tremendous toll in human frustration to which such a policy leads. The Ukrainians are another group whose 'nationalism' has made them deeply suspect; and when the nationalism combines with religion, as it does with the largely forgotten Uniates, the results are tragic. In Vasyl Markus's moving account of their situation, the Uniates are presented as the victims of both the Soviet police and the Russian Orthodox Church into which they were forcibly integrated after the war. Gerhard Simon comments: 'Obviously, the extraordinarily difficult but nevertheless burning question of the Uniates is completely ignored by Rome'. Something odd happened to the translation here. It is 'Obviously'? Or 'Manifestly'? Or *Selbstverständlich*? It's puzzling whichever way one takes it.

Once we move out of Soviet Russia itself, nationalism tends to combine with religion in more complex but more predictable patterns, and cool analysis takes over once more. The Catholic Church is strong in a country like Poland because it could plausibly claim to embody the 'soul' of the nation and above all because it had no recent record of oppression or collaboration with the Nazis. The stern measures taken against the Church in Czechoslovakia, where one can speak of 'Re-Stalinisation', are only possible because the Church was not identified with the nation in the same way. Tito would be less able to impose his will in Croatia, were it not for the memory of the Ustashas who slaughtered Serbs in the name of

Christ. No explanation apart from mountain remoteness is provided for the special case of Albania. Officially speaking it is the most God-forsaken country in the world. God was 'dethroned' in 1967 and all 'centres of obscurantism and mysticism' (i.e. churches) were closed down. Mother Theresa came from Albania.

Naturally enough unstated assumptions come through most evidently in the discussion of ideological questions. The volume juxtaposes two irreconcilable views. J. M. Bochenski presents a classical (Leninist) and rather harsh account of the complete incompatibility between Communism and religion, and utters warnings to those who engage in dialogue. They will be wasting their time, he explains, if they do not understand the true nature of Marxism-Leninism and if they are advocates of that 'watered down religion in which the sole function of a believer is to improve social structures'. He alleges that such has been the reason for the failure of the dialogues so far held. I don't know what or who he is talking about.

Branko Bosjnak, a Yugoslav Marxist, has rather more encouraging news. He is not impressed by the survival of religion under socialism as evidence of its truth, and indeed he does not expect religion to disappear at all: so long as death and the desire for immortality exist, religion will exist, Bosjnak unfortunately does not explain whether this means that alienation will also persist, though since he asserts that believers 'insulate themselves from the inevitable realities of nature' (whatever they are) it may be assumed that he does think so. And what survives may be talked to. The difference between the two writers is easily explained: Bochenski works in Switzerland and has Soviet Russia in view; Bosjnak works in Zagreb. Between them they represent the main alternatives for the future; and it is unfortunate and maybe significant that the pessimistic thesis is expressed with a clarity which the optimistic thesis is unable to attain.

PETER HEBBLETHWAITE

VILLAGE LIFE AND LABOUR, edited by Raphael Samuel. *Routledge and Kegan Paul*, London, 1975. 278 pp. £6.95.

Over the past eight years Mr. Raphael Samuel, tutor in social history and sociology at Ruskin College, Oxford, has conducted a number of History Workshops. Now he is the general editor of a series of twelve volumes based on the Workshop experience and loosely organised around the interconnected themes of work, home and family. Five volumes will deal with work, two with childhood, two with education, two with popular culture, and one (or possibly two) with marriage and the family.

The aim of the Workshop is a socialistic commitment to keep a record of resistance to oppression and also to take a close look at ways in which men and women in the nineteenth century were controlled, or forced to become accomplices in their own subjection: 'Of every event', says Samuel, 'one should be able to ask, what meaning did this have in people's lives; of every institution, how did it affect them; of every movement, who were the rank and file'. In order to produce what is described as a 'people's history' there has been close and constant contact with the Oral History Society and the Society for the Study of Labour History. In that way new techniques and a variety of sources are used to enlarge and deepen our understanding of rural history.

The first essay in this opening volume is used to sketch in the background. Mr Samuel endeavours to bring into focus the elusive figure of the rural labourer who is hidden behind a fog of words, obscured by the mass of administrative records and parliamentary papers. The hard years between 1830 and 1872, when rioting and machine-breaking were not uncommon in rural counties, bristle with unexpected problems and unexplored areas of farm and cottage life.

The two other contributors, David Morgan and Jennie Kitteringham, are former Ruskin College students who have moved on to further study. Mr Morgan writes on harvesters and their work at a time of the year when all available labour was mobilised for a great event. He offers information about harvest earnings, the harvest contract and the still complex and varied ritual of gleaning. The gleaners were usually women and children who came into the fields to gather any scattered remnants of wheat or barley that