

only the current situation of the churches and believers but also those historical antecedents which illuminate the present reality. The first chapter, which analyzes the attitudes and relations between church and state on the eve of the Soviet revolution, is particularly interesting. Some of the author's opinions might seem rather hard at first glance, but without doubt the copious documentation throws light on this controversial subject. Simon not only expounds the position of the church and the narrow bonds between religion and the state in prerevolutionary Russia, but he also describes the social and political milieu which characterized the Russian cultural and spiritual renaissance of the early part of this century. After analyzing the relations between church and state in contemporary Russia, Simon examines the position of the various churches of the USSR and the problem of the underground church, showing his deep knowledge of the subject. He also includes some helpful documents.

The book is both necessary and interesting for scholars in this field; on the other hand it will also be a useful implement for others who want to understand some of the most important problems of contemporary Russia, since Soviet dissent is always more rooted in a spiritual basis than any other kind. The book is largely based on Soviet sources, both official and underground, and on the best Western literature. The most useful chapters are the ones on the history of the church and the actual situation of religion. Less satisfactory is the analysis of the legal position of the churches. The transliteration of Russian names follows the scientific system. Unfortunately the bibliographic notes do not include the names of publishers, and that may cause some trouble for those who wish to obtain the works mentioned. A better choice of documents could also make this study more interesting for both scholars and general readers.

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**ALIENATION: MARX'S CONCEPTION OF MAN IN CAPITALIST SOCIETY.** By *Bertell Ollman*. Cambridge Studies in the History and Theory of Politics. Cambridge and New York: Cambridge University Press, 1971. xvi, 325 pp. \$10.50.

Professor Ollman's book is easily the best on this subject. The ever-growing use of the concept of alienation in politics, psychology, sociology, and other disciplines has tended to rob it of much of its original sharpness. This led—in the 1950s and early 1960s—to a revival of interest in the origin of the concept in Marx's early writings. The view was fairly widely held, however, that the concept of alienation was confined to Marx's early work and not central to his thought as a whole. This view has now been shown to be untenable—particularly in view of Marx's recently translated *Grundrisse* of 1857–58. It is one of the merits of Ollman's book that it takes seriously these crucial writings of Marx's middle period. Ollman's work is also very scholarly: he has an extremely good knowledge of all of Marx's writings as well as the secondary literature, and uses this knowledge to good effect. The approach is original in that by using the tools of linguistic philosophy, Ollman sets out seriously to examine Marx's use of language and succeeds in showing that much criticism of Marx is due to an inadequate appreciation of the way he used his concepts.

Ollman characterizes Marx's basic philosophical standpoint as a "philosophy of internal relations" which views the world more as an assemblage of relations than of discrete objects—an interpretation which certainly succeeds in clarifying many of Marx's statements. Armed with this approach, Ollman investigates (in the two major sections of his book) Marx's view of human nature and then his theory of alienation both in the productive process and in class, state, and religion. The result is a convincing demonstration of the centrality of the concept of alienation to Marx's thought, and an exposition of Marx's ideas that does credit to the subtlety of both author and subject.

It is impossible to write a book about Marx with which everyone will agree, and the present reviewer inevitably has a few criticisms: the philosophy of internal relations is so obviously a Hegelian doctrine that there could have been a little more space devoted to Marx's relation to Hegel; the identity of the views of Marx and Engels is a controversial question, and Professor Ollman would have done just as well if he had left Engels out altogether, or else justified more convincingly his inclusion; finally, Professor Ollman is obviously well aware that Marx's views underwent important changes from 1843 until the publication of *Capital*, but he does not think those changes were sufficient to alter the meanings of the basic concepts with which Marx was operating—a view which could be criticized as making Marx's thought too monolithic.

These criticisms are, however, peripheral. The thought and research that have gone into Ollman's book assure that it will be regarded as a serious and original contribution to the current debates about the interpretation of Marx.

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**SOCIAL CHANGE IN THE SOVIET UNION: RUSSIA'S PATH TOWARD AN INDUSTRIAL SOCIETY.** Edited by *Boris Meissner*. Translated by *Donald P. Kommers*. International Studies of the Committee on International Relations. Notre Dame and London: University of Notre Dame Press, 1972. xiv, 247 pp. \$9.95.

This volume consists of a long title essay by the editor and three much shorter essays by Karl-Heinz Ruffman ("Social Change Prior to the Revolution"), Oskar Anweiler ("Educational Policy and Social Structure"), and Karl C. Thalheim ("The Sociological Impact of Soviet Economic Policy"). Unfortunately, none of these essays makes a notable contribution to knowledge, and those by Professors Ruffman and Thalheim are uncharacteristically cursory and superficial. Professor Anweiler's essay is more nearly up to form, but it remains a summary of fairly well-known data with little, if any, fresh analysis. Only Professor Meissner attempts to break new ground, but his discussion of Soviet social structure is marred by such improbable refinements as the assignment of collective farm chairmen and cattle farm chairmen to different social classes (p. 104) as well as by his unjustified omission of any reference to the non-Russian minorities and other significant social groups.

Although the whole is sometimes greater than the sum of its parts, that is not true of this collection. The constituent essays are generally complementary, but they do not share a common theoretical framework or approach, and many