

The first paper, on Mickiewicz and Cieszkowski, is by far the most important, the richest in new findings, and the most controversial. It opens our eyes to the hitherto neglected French inspiration of Cieszkowski's philosophy—a philosophy that Walicki characterizes as a kind of watered-down messianism, even though there is no place in it for a charismatic leader, a messiah. At one moment he speaks of Cieszkowski's philosophy as “an impersonal messianism embracing the whole of mankind” (p. 83). In such a context the term “messianism” is self-contradictory. If the whole of mankind becomes its own messiah, then that means it can do without one. Cieszkowski's philosophy—and this was its original feature—was a non-messianic millenarianism. One could also contest Walicki's characterization of Mickiewicz's and Cieszkowski's attitudes toward the Catholic Church as, respectively, “a heterodoxy of a mystic and a prophet” and “a heterodoxy of a rationalistic type” (pp. 84–85). Such an opposition misses the main point. Mickiewicz could utter ideas shocking to orthodox Catholics, but he never considered these ideas incompatible with the teachings of the church, or himself as being outside the pale of the church. If he harshly criticized the “official” church, it was because he found it wanting in the task of assuming the spiritual leadership of the world. Cieszkowski, on the other hand, saw Catholicism as a religion that was becoming antiquated. In the new era—the millennium—he envisioned a new, syncretic religion (reminding one of Toynbee's speculations). No matter what his attitude was in private life, Cieszkowski as a thinker criticized the church—unlike Mickiewicz—from the outside.

The book is provided with a good and fairly detailed French “résumé.”

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WSPÓŁCZESNY ANTYKOMUNIZM A NAUKI SPOŁECZNE: ESEJE POLEMICZNE. By *Jerzy J. Wiatr*. Warsaw: Państwowe Wydawnictwo Naukowe, 1970. 204 pp. 20 zł., paper.

Contemporary Anticommunism and the Social Sciences is a collection of articles previously published in various periodicals (including the ideological monthly of the Polish Communist Party *Nowe Drogi* and the weekly *Polityka*) in the years 1967–69—in other words, in one of the most oppressive periods of Gomułka's rule. Perhaps for that reason these articles abound in clichés of disparagement (“Bourgeois sociology is a perfidious apology of capitalism”) and in ritualistic decreelike pronouncements (“The proletariat is the first class in history which strives for an entirely objective knowledge of society”). The articles are concerned with diverse—if not entirely unrelated—subjects ranging from an analysis of historical materialism to a defense of the stratification studies in Marxist sociology. There is little in them to merit serious study.

The only theme unifying these articles is their common target, “institutionalized anticommunism,” by which we are to understand certain trends (though they are not identified) which are to be found mainly, but not exclusively, in American sociology and “Sovietology” (academic research on the Soviet Union and East European countries). A long chapter reviews some of the important Soviet studies published in the United States in the last twenty years. According to the author Sovietology is an openly partisan undertaking with no claim to academic standards.

But he believes that for various political reasons it should be studied in the socialist countries (apparently a new department in charge of such research has been or is about to be established in the Institute of Philosophy and Sociology of the Polish Academy of Sciences).

The article "Some Ideological Problems of Sociology" is perhaps the only interesting part of the book. In it the author argues that nothing is more erroneous than to reduce Marxist ideology to a theory of rational and efficient industrial organization. The main significance of Marxist ideology is its social ideal of equality and justice expressing the century-long aspirations of the wide masses of the people all over the world. Since 1945 this ideal has determined the construction of socialism in entirely changed conditions, which have presented to ethically motivated Marxism a great challenge and numerous new problems. A detailed analysis of these problems deals separately with the socialist countries of Eastern Europe, the Communist parties in the Western democracies, and the future of socialism in the Third World. The author pays more attention to political factors and to the distinctive social, national, and cultural characteristics of these countries than to differences in their economic development. He gives an implicit warning that nationalism is a centrifugal force in the socialist countries and that unless they undertake some remedial steps in their mutual relations and in their nationalities policies, serious consequences are unavoidable. The diversity of national and cultural conditions indicates that the social ideal of socialism cannot be realized in the same way everywhere. This diversity also accentuates the seriousness of the problems facing socialism in its new world-wide stage of development. But such problems are signs of the vitality of socialism, not of its crisis.

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POLSKO-FRANCUSKI SOJUSZ WOJSKOWY, 1921–1939. By *Jan Ciałowicz*.
Warsaw: Państwowe Wydawnictwo Naukowe, 1970. 423 pp. 95 zł.

FRANCJA A POLSKA PO TRAKTACIE WERSALSKIM, 1919–1922. By
Józef Kukułka. Warsaw: Polski Instytut Spraw Międzynarodowych, Książka
i Wiedza, 1970. 619 pp. 100 zł.

Two important books have come out of Poland on the subject of prewar French-Polish relations. The first of them is in many ways a pioneering study of the vicissitudes of the French-Polish military alliance between 1921 and 1939. Its author, a prewar army colonel, long interested in military history, had his work ready for publication ten years ago, but for reasons beyond his control the book did not go to press. Its publication some three years after the author's death explains a good deal about the character of the book. The first part (nine chapters), which goes up to 1936, had been enlarged and earned the author a Ph.D. degree at Cracow at the age of seventy. The second part (three chapters) has retained its original form. Consequently there is an impression of uneven treatment between the two parts. If the book had come out as planned, it might have been more superficial but would have been a real pioneering study. The author would also have been the first historian to print the full text of the secret Franco-Polish military convention of 1921.

The editor mentions in his preface that he had a difficult task in preparing