control system from U.S. firms. The case studies provide useful material illustrating the pitfalls and the potentialities faced by U.S. firms in trading with the USSR. For example, Goldman tries to answer two recurring questions—what are the effects of the asymmetric institutional systems of the two sides, and how might the United States organize to obtain a larger share of the gains that come from trade with the Russians? The United States has a very strong bargaining position, in the sense that the value of the goods and technology we can provide is very great, and the question is, then, what organizational strategies might help ensure realization of this strength. Goldman's position, in general, is that the hand of American business needs to be strengthened through some government overview of trading activity. One of the main themes in his review of "the great grain robbery" is that we have used poorly even the government powers which do exist. The description of the negotiations for the sale of an air traffic control system—primarily by Raytheon—shows how a government agency—the FAA—can strengthen the bargaining position of the American companies. But Goldman's stance on the issue is a balanced one that does not gloss over the dangers of too strong an interdependence of government and business, and recognizes that many of these companies are big enough to take care of themselves in dealing with the Russians.

The one weakness of the book is a certain ambiguity of purpose. Along with analysis of issues in U.S.-Soviet trade relations, Goldman also offers advice on "what a businessman should know to do business with the Russians." There is a chapter of advice on what to expect in negotiating with Soviet foreign trade organization, and appendixes listing addresses and contacts for the businessman who wants to take a flyer in East-West Trade. This part of the book seems less successful than the rest, even superfluous. Nor is this book a detailed research effort, designed to settle such specific questions as export potential, legal problems, and so forth. As a general survey, however, it is excellently conceived and executed—its focus is appropriate, its generalizations sound, and its material interesting.

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KARL MARX: ECONOMY, CLASS AND SOCIAL REVOLUTION. Edited by *Z. A. Jordan*. New York: Charles Scribner's Sons, 1975 [1971]. xii, 332 pp. $10.00.

Z. A. Jordan has edited an excellent book of selections from Marx's writings on political sociology. Jordan draws from a wide variety of sources spanning all of Marx's productive years, that is, the young as well as the old and better-known Marx, and includes contributions from all of the now rigorously defined disciplines of intellectual thought, for example, economics, politics, philosophy, religion, and sociology. The selections are drawn not only from Marx's major works, but also from his lesser-known newspaper editorials and private correspondence. In other words, Jordan successfully offers as complete a Marx as one can. The result is quite satisfying. Marxologists, as well as the uninitiated, will find the book readable, informative, and useful both as a reference source and as a way of getting to know Marx better.

Jordan is obviously at home with the material, and his lengthy introductory essay to the book is, by itself, worthwhile reading. The subject matter Jordan

selects from Marx is nothing less than the set of assumptions upon which Marx builds his theory of social evolution. The selections include Marx on historical materialism, on production and property relations, on alienation, on the origins of class structure and struggle, on society, the state, and the individual, and on the applicability of these ideas to an understanding of the capitalist system.

The author asserts that Marx focused on capitalism in most of his writings, not because Marx did not see his theories as universally applicable, but because he was interested in converting ideas into prescriptions for political action. Thus, in *Theses on Feuerbach*: "The philosophers have only *interpreted* the world, in various ways; the point, however, is to *change* it." But in order to change the world, we must first understand it. We must understand, for example, that "the autonomy of civil society is to be sought in political economy," and to explore the fundamentals governing political economy is to associate specific technologies to specific class relations. The divisions of labor that are generated by these technologies produce not only great leaps forward in material progress—as in capitalism—but also great leaps backward into man's alienation from his product, from his society, and from himself. This kind of alienation is the prerequisite to class consciousness, it expresses not only a feeling of unity within, but hostility toward other classes.

The link that Marx forged between technology, class consciousness, and ultimately the Revolution cannot be overstated. Today, when "Marxist" revolutions seem to pop up all over the Third World, it is instructive to read from Marx's *German Ideology*: "slavery cannot be abolished without the steam-engine and the mule and the spinning-jenny, serfdom cannot be abolished without improved agriculture . . . . 'Liberation' is a historical and not mental act, and it is brought about by historical conditions, the [development] of industry, commerce. . . ."

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THE CLASSICAL MARXIST CRITIQUES OF RELIGION: MARX, ENGELS, LENIN, KAUTSKY. By *Delos B. McKown.* The Hague: Martinus Nijhoff, 1975. x, 174 pp. 40 Dglds., paper.

Marxism and communism are frequently rejected because of their dogmatic, anti-religious stance. It is remarkable, therefore, that very few commentators, on either side of the question, have written in detail and with care about the place of religion in the thought of the great Marxist writers. Another remarkable fact—one that has often been noted but seldom explained—is that Marx and Engels were inclined to be ambivalent about religion, viewing it as both an important and an unimportant social force—its repressive control over people's lives on one hand, and its eventual demise on the other. Dr. McKown has considered these problems, as well as other relevant issues, in a most commendable book. He discusses not only the two founding fathers of Marxism, but also the more ruthless Lenin and the more "scientific" Kautsky. Particularly valuable are McKown's many references to little-known primary texts.

All four writers asserted that the true understanding of religion, as of any social institution, could be acquired only in the study of actual conditions, which, in the last analysis, meant a society's mode of production. They denied the truth-