

His otherwise impressive bibliography does not include the Kościuszko Foundation's monographs in the Poland's Millennium Series dealing with pertinent Polish chapters of America's crucial historical periods. Both Father Przygoda and Professor Brożek overlooked the parallel experiences of other ethnic groups in the area (particularly the Czech, Jewish, and German ones), the most important source being perhaps Terry G. Jordan's *German Seed in Texas Soil: Immigrant Farmers in Nineteenth-Century Texas* (1967).

Brożek emphasizes the patriotic distinctness of the Silesian emigrants who not only chose to be *citizens* of the United States rather than *subjects* of the kings of Prussia but remained loyal to Poland, as is evident from their involvement during the crucial post-World War I plebiscite back home in Upper Silesia. In contrast to the scholarly account of an anthropologist, Dr. Rosiński, and thorough reports of two prewar diplomats, Orłowski and Szczepański, the journalistic impressions of the semiofficial reporters from postwar Poland (Budrewicz, Wańkiewicz, and Berezowski) are marred by smug superficiality.

Both works greatly enhance our understanding of that hitherto little-known contribution of Silesian-Polish pioneers to the economic growth of the American South. By coincidence, in 1972 the Institute of Texan Cultures at the University of Texas in San Antonio recognized the regional importance of that fascinating topic by publishing a well-illustrated pamphlet entitled *The Polish Texans*.

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MODERNIZATION AND POLITICAL-TENSION MANAGEMENT: A SOCIALIST SOCIETY IN PERSPECTIVE: CASE STUDY OF POLAND.

By *Dennis Clark Pirages*. Foreword by *Jan F. Triska*. Praeger Special Studies in International Politics and Public Affairs. New York, Washington, London: Praeger Publishers, 1972. xvi, 261 pp. \$16.50.

One sets down this book with mixed feelings. Although it represents a serious though frequently muddled attempt to apply contemporary social science theories and techniques of analysis to the study of an East European and Communist society, it falls woefully short in the area of substance and deeper knowledge about the society under investigation—in this case, Poland. Mistakes which one initially assumes are the result of sloppy editing or bad proofreading in a hastily produced volume (no accent marks, no index, inexpensive photo-offset but high price, and so forth) are so numerous and persistent that one must attribute them to some more substantive deficiency. Names of well-known persons (such as Leszek Kołakowski) are consistently misspelled, as are titles of popular dailies and journals (*Życie Warszawy*, for example, appears constantly as *Życie Warszawa*, and *Prawo i Życie* as *Pravo i Zycie*). On a more serious level, Stronnictwo Demokratyczne, the organization within the Front of National Unity purporting to represent politically and functionally the formal economic middle class, the strata of private (nonagricultural) entrepreneurs, is referred to in tables and text as "Social Democrats." Confused by the initials (SD), the author is perhaps not aware that Polish "Social Democrats" if residing in Poland—those identified with the old Polish Socialist Party (PPS)—are (with the "old" Communists) in the Polish United Workers' Party, owing to the merger of 1948.

On the positive side is the attempt to apply modern political-sociological theories, particularly theories of development and organization management, to the evolution of the present Polish political system and the economic, social, and political revolutions that system was supposed to launch at its formation. Marshaling a wide range of aggregate and survey data (the latter derived primarily from the research of Polish sociologists, particularly Andrzej Siciński), Professor Pirages arrives at some provocative conclusions relative not only to Poland but to the "socialist world" in general. The most important of these is that the "socialist countries" (with some exceptions) are increasingly departing from the earlier "mobilization model of decision-making" but are increasingly evolving into systems characterized by "conservative stabilization" (in which rewards are becoming scarce and elite structures frozen), with those of managerial skills replacing in importance the "old" ideology-oriented leaders. He contends that these systems are not quite equipped to deal with the new development situation and the concomitant expectations, thus giving rise to new sets of anxieties and tensions.

In the process of proving his point, however, the author allows numerous errors of commission and omission. Some of them lead him, inevitably, into contradictions. He associates sociopolitical conservatism with the old ("gerontocracy"), those of lower-class background, and the ideology-oriented—yet the "conservative stabilization" is accompanied by the emergence into leadership positions of young technocrats and bureaucrats, many of them of provincial and peasant background (though the institutions of higher learning and the professions are still dominated by the traditional intelligentsia, which Pirages places in the necessarily amorphous category "white collar").

Pirages accepts somewhat uncritically the notion of "extreme egalitarianism pervading the Polish economy" and illustrates this with a table (p. 115) which indicates a salary range (for 1965) from 700 zlotys at the bottom to 5,000 zlotys at the top. The fact that fewer enjoy top income in Poland (as elsewhere, for that matter) does not make for "egalitarianism," and definitely not for classlessness. Subconsciously perhaps, he also projects a snobbish and negative bias toward those of working-class background. He maintains, for example, that emphasis on recruitment into the party of persons of such background lowers the moral "quality" of its membership. To substantiate this assertion, he points out (p. 240) that in 1961 two thousand party members of working-class background were expelled for "bribery and theft" and one thousand "were removed for immoral behavior and drunkenness." This statement is followed immediately, and apparently with a straight face, by the statement that in contrast to workers, "white-collar personnel expelled from the Party were most often guilty of financial irregularities and theft and very infrequently of drunkenness and immoral behavior." One wonders whether the white-collar embezzler is necessarily of higher moral quality than the working-class drunk. Unfortunately, examples of such unprecise thinking are quite plentiful in this book, which aims at scientific precision. The latter is exemplified by attempts to apply factor analysis to some of the data, even where such application adds nothing of heuristic value or clarity and, in fact, tends at times to obscure the significance of the data. Sometimes the data themselves are of dubious value in relation to the points the author is trying to make. Knowledge of factoring, though important, is no substitute for substantive knowledge. More important, it is no substitute for sensitivity to the milieu one aims to describe and explain. Thus, although one welcomes this work as an important contribution to a kind of analysis

of Eastern Europe different from what one is accustomed to, one also wishes that it were better.

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THE LABYRINTH OF THE WORLD AND THE PARADISE OF THE HEART. By *John Amos Comenius*. Newly translated by *Matthew Spinka*. Michigan Slavic Translations, no. 1. Ann Arbor: Czechoslovak Society of Arts and Sciences in America and Department of Slavic Languages and Literatures of the University of Michigan, 1972. xiv, 148 pp. and appendix [facsimile of Amsterdam ed., 1663]. Paper.

Comenius (1592–1670) is, next to John Hus and Thomas Masaryk, probably the most prominent figure in Czech cultural history. The most striking fact about his intellectual outlook was its combination of rationalism with utopianism and mysticism. On the one hand, he was an intellectual sponsor of the seventeenth-century scientific revolution, and Trevor-Roper identifies him as one of the three foreign *philosophes* of the English Puritan Revolution. On the other hand, his mystical writings played a part in the religious ferment in Russia, and with Jacob Boehme he belongs among the Western progenitors of modern Russian mysticism.

Comenius originally wrote the *Labyrinth* in his exemplary, idiomatic Czech in 1623 during the ongoing destruction of Bohemian Protestantism. Though borrowing many formal elements of the story from the German theologian John Andreae (1586–1654), he surpassed his mentor by the artistic power of his ideas, imagination, and style. The work has two parts; the first and more important one—reminiscent of Sebastian Brant's *Ship of Fools* or Erasmus's *Praise of Folly*—dwells on the vanity of human strivings, the second on the happiness of men dedicated to God. The author's radical critique of contemporary social life and the Aristotelian-scholastic erudition was not an end in itself; it served to free his mind to embrace new social and intellectual models. Chizhevsky considers the Solomon episode of the *Labyrinth* the finest treatment of the theme of "expelled Truth" in world literature, except for Dostoevsky's "Grand Inquisitor." Others have discerned anticipations of Kafka and modern expressionism in his artistic method and allegorical inventiveness.

The first English translation of the *Labyrinth* by Franz Luetzow (from the Amsterdam edition of 1663) was published in 1901 and reissued several times. The second translation by Spinka, published first in 1942, is less literal and more readable, yet essentially accurate; moreover, it is based on the standard scholarly Czech edition of 1910. For the second edition, which is under review, the language has been further modernized, with modifications in almost every sentence; the introduction and the notes have been updated. A newly added bibliography is helpful, though it omits some of the English translations of Comenius's works, the anniversary literature of 1970–71, and references to scholarship specifically on the *Labyrinth*, especially by Novák, Souček, and Škarka. Another new feature is the appendix containing a clear photographic reproduction of the entire Amsterdam edition of 1663.

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