

theoretical or philosophical works. Babe suggests that the similar early-life experiences of the Foundational Ten (religious upbringing; strong mother figures; “outsider” mentalities owing to geography, class, ethnicity, or disposition; graduate study abroad) partially explain their later scholarly orientation (pp. 307–308). But this cluster of variables arguably applied to a wide cross-section of Canadian intellectuals born before 1920. In casting in sharp relief the “critical” Foundational Ten against their “administrative” American brethren, Babe downplays the importance of Frankfurt School critical theorists like Theodore Adorno and Herbert Marcuse, who spent more time in the United States than, for example, did Grierson in Canada. Finally, links between some of Babe’s scholars and leading social theorists go unmade. For example, a section on Innis and Grierson discussing the role of the “pseudo-environments” engendered by the yellow press and by public relations on people’s capacity for critical thought (pp. 107–109) would have benefited from a brief treatment of Habermasian debates on the erosion of a “rational-critical” public sphere. Likewise, Smythe’s discussion of the “Consciousness Industry” — how the media construct “common sensical” understandings of culture and the marketplace (pp. 129–130) — suggests parallels with Gramscian-inspired works using hegemony theory.

These are small matters, however, and do not detract from the overall impressive scope and intellectual maturity of Babe’s book. Ours is an academic age where interdisciplinary scholarship is more often preached than practised. Fortunately, Babe proves the exception here.

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Aloysius Balawyder — *In the Clutches of the Kremlin: Canadian-East European Relations (1945–1962)*. New York: East European Monographs, no. 546, distributed by Columbia University Press. Pp. 192.

This slim volume is divided into nine short chapters, plus a conclusion and several appendices. The author focuses on Poland, Czechoslovakia, and Yugoslavia, paying little attention to Bulgaria, Romania, or Hungary and ignoring East Germany and Albania altogether. He summarizes Canadian official attitudes and policies towards “Eastern Europe” (used but not defined here as a geopolitical term) and provides separate chapters on the three main states noted above, topped up with chapters on immigration, trade, “religious persecution”, and the “CBC-IS – Psychological Instrument”, as well as a strangely repetitive final feature on Canadian representatives to the countries under review.

Aloysius Balawyder approaches his subject from the Canadian perspective, relying mainly on documents from the National Archives of Canada and the Department of External Affairs. He draws from interviews conducted with ten Canadian officials and former diplomats in 1984 and 1985. The topic is worth well exploring, and the thorough examination and sequential application of hitherto unused archival mate-

rial make this book useful as a starter. For a thoroughly analytical treatise, however, Balawyder's sources are too narrow for a coherent picture of the subject at hand. More published materials from various Canadian Slavic societies and ethnically based associations — wartime and after — would have been helpful. Readily available sources from the Communist Party of Canada and the Communist Information Bureau (Cominform, 1947–1956), in which headquarters Canadian communists (such as Stanley Ryerson) worked, would have added context and substance to the study as well.

This is a difficult volume to review, in part because Balawyder's earlier efforts on Canadian-Russian and Canadian-Polish relations lead one to expect better of this one. Too many crucial moments, organizations, and institutions are left unexplained, weakly interpreted, or too lightly treated. The "Czech *coup* [*sic*]", featured throughout as a central turning point, is the most glaring example of this weakness. One could also point to the Yalta Conference, the Warsaw Treaty Organization (founded in 1955; Yugoslavia was not a full member, although this is implied on p. 142), COMECON (CMEA), and "peaceful co-existence" as important subject matter commented upon only in passing. In light of Balawyder's contention (p. 21) that Canada's relations with Eastern Europe were determined by Ottawa's relations with Moscow and "the foreign policies of Soviet Satellites [*sic*] were dictated by the Kremlin", one wonders how the narrative can be expected to work with the "Kremlin", for the most part, missing from it. Among other things, the failure to provide substantive context renders meaningless the book's catchy title, *In the Clutches of the Kremlin*.

Too many puzzling non-sequiturs: for example, in an election "relatively free from coercion and bribery, ... the [Czechoslovak] Communists [*sic*] Party won only 38 percent of the seats" in 1946. In a parliament with proportional representation, 38 percent of the votes, placing the Communist Party first among many parties and making its leader the legitimate premier, should be regarded as an unusually good result. A one-shot reference to a "threat on Norway's independence" (p. 88) as a chief reason for forming the North Atlantic Treaty Organization deserves clarification.

Many names appearing in the text are left out of the index (George Drew, Boleslaw Bierut, Davidson Dunton, to name but a few). Some individuals are mentioned in the text but not clearly identified; others are re-identified almost every time they are mentioned. The index, in fact, is very incomplete.

Too many unnecessary mistakes: Malenkov (not in the index) is said to have been the secretary-general of the Communist Party of the Soviet Union from 1953 to 1956 (p. 32). He was not; Khrushchev was. Worse, the Cominform (not in the index), which should have been a centrepiece of this study, is said to have been founded "in 1948" (pp. 55–56). In fact, it was opened in September 1947, at a meeting in Poland. Even though he notes that the first Cominform headquarters was situated in Belgrade, Balawyder claims that Yugoslavia did not join the organization. He is wrong. Yugoslavia was a founding member, but was expelled against Tito's will in June 1948.

This latter event, and not the "Czech *coup*", signalled the tightening of Stalinist control of East and East Central Europe (against "Titoism"), leading directly to the

Berlin Blockade of 1948–1949 and the *de facto* division of Germany into two separate states. The blockade and the reasons for Canada's failure to participate in the consequent Berlin airlift are not referred to here, though they should have been.

The chapter on Canada and religious persecution in Eastern Europe might have profited from some mention of the World Council of Churches and the prominence of Canada's James Endicott in it and in the Soviet/EE-sponsored world peace movements. But Endicott, a sometime spokesman for Poland's Bierut and apologist for Soviet behaviour in Eastern Europe, is not even mentioned.

As one might have gathered from these observations, the text is so severely marred by poor writing, non-sequiturs, awkward syntax, typos, misspellings, and odd punctuation that one wonders if it is not the draft that has been published by mistake. Personal names are misspelled (even L. B. Pearson on p. 21 and Khrushchev almost everywhere, including in the index) or spelled in more than one way (Dank/Danko, both on p. 45). A seemingly random use of acronyms, sometimes long after an organization has already been mentioned several times, is irritating. References to the United Nations' "international Refugee Organization (IRO)", for example, appear five times in the same paragraph.

Even a casual proofreading would have grabbed the "without" that makes sense only as "with" (p. 43); "woe" would have been turned properly into "woo" (p. 15); and the "Nations" missing from "Most Favoured Treaties" (p. 12) would have been noticed. The unfortunate phrase "along with Egypt, Burma, India, and Egypt" might have been avoided, as would the missing words on, for example, pages 65, 94, and 111. There is no excuse for such extraordinarily sloppy editing, which greatly detracts readers from the useful parts of the book.

Readers may see this review as fixated on textual issues, but I know that Professor Balawyder has done much better work. I urge him to rewrite, provide a broader context, and rigorously edit so that this important subject can be truly comprehended.

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Jonathan Beecher — *Victor Considérant and the Rise and Fall of French Romantic Socialism*. Berkeley: University of California Press, 2001. Pp. xvi, 584.

In 1971 Jonathan Beecher and Richard Bienvenu published in English translation an anthology of lengthy excerpts from the works of Charles Fourier (1772–1837), a thinker more often cited than read. This made available utopian texts and also some only recently published musings of Fourier on eroticism, the aspect of Fourier's thought which had always been most problematical to his contemporaries in the nineteenth century. In 1986 Beecher published a 500-page biography of Fourier which included much arcane lore, amassed in highly specialized runs of little journals like the *Cahiers* of the Association d'Études fouriéristes of Besançon, about utopianism as well as transcriptions of archival manuscripts. In 2001 he published a 450-page study of Victor Considérant (1808–1893) which discusses the long life of