

ment of "Yugoslavism" among the Slovenes (a Southern Slav people numbering 1.8 million and inhabiting the northern-most Republic of Yugoslavia), beginning with a brief review of its 19th century roots and giving more detailed attention to Yugoslavism in the period 1890-1914. It shows how each political party during those years developed an attitude toward both cultural and political Yugoslavism; party programs and solutions offered by non-politicians, generally intellectuals, are discussed, and effects of Austrian policy regarding Southern Slavs and of events in the Balkans are considered. The small size of the Slovene nation led its would-be national leaders to seek common effort with other peoples, while applying Pan-Slavism or Austroslavism. In the last two decades before World War I, nearly all leaders focused on Southern Slav unity (which Rogel classifies as "Yugoslavism"), although neither Croats nor Serbs were eager to risk their own advantages for the sake of Slovenes. Given these limitations, Slovenes could not be demanding in their nationalism. While urging cooperation with other peoples, particularly South Slavic ones, some stressed Illyrism, or the cultural and linguistic unification of South Slavs as a necessary prerequisite to Yugoslav political cooperation. Others urged political reform in Austria in order that Slovene and Yugoslav interests could be more equitably represented. However, all three political patries remained loyal to Austria, and only a handful advocated separation from the Empire, but only after 1912.

Carefully documented, this work is quite valuable. It throws a lot of light on the little known nation in the Balkans. Especially interesting are the small sections the influence that Masaryk exerted in Slovene intellectual life = pp. 53-54, 71-72, 74, 83, and *passim*.

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Jan Myrdal - Gun Kessle, *Albania Defiant*, Translated by Paul Britten Austin, New York and London, Monthly Review Press, 1976, pp. 185.

Jan Myrdal and his wife Gun Kessle are best known for their studies of modern China, especially their early and excellent *Report from a Chinese Village*. Unfortunately their later books showed an apparently uncritical acceptance of the Peking determined "mass line" and policies and individuals earlier seen as paragons of socialist virtue were now discovered to have been running dogs of revisionism. Myrdal and Kessle have brought their enthusiasm to the Balkans and present us with *Albania Defiant*. The authors dwell in a simplistic world of virtue (progressive, socialist) and sin (feudal, capitalist) and with a moralism common to all true believers, virtue, like virginity, is held to be a condition that once lost can never be regained. Naturally the only governments deserving the accolade "virtuous" are those of China and Albania and perhaps one or two emerging nations. One can also envy the authors' certainty; for knowing in advance what must be found, they do indeed find it. Of course historical fact must be ignored or distorted, but what matter if a higher truth be served? In fewer than two hundred pages we are treated to a fantasy history of Albania and it is no surprise to find the Nazi-Soviet Non-Aggression Pact lauded as a clever move by Stalin, beneficial to the Soviet Union and, in some strange way, to the Balkan peoples. With no bibliography or footnotes the reader is asked to accept all this at face value, encouraged in belief by occasional quotations from Enver Hoxha. It is comforting to learn that bread is now baked collectively in Albanian villages but as each family still produces its own plum brandy some bourgeois ideas may remain in the hills beyond Tirana. However, when we are told that Albania has more students per ten-thousand inhabitants "than Great Britain, Germany, Italy and Switzerland have" (p. 177), I think we can rightly demand some documentation or at least

a definition of "student". Neither is provided. This is not merely a bad book, it is a dishonest book written to support an ideological position and has no place in a scholarly collection. If it has a single virtue it is that its high price (\$ 11.95) may discourage purchase.

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JOHN R. PAVIA, JR.

Vago, Bela - George L. Mosse, eds., *Jews and Non-Jews in Eastern Europe 1918-1945*, Jerusalem, Israel Universities Press, 1974, pp. xviii + 334.

This volume is a collection of seventeen papers which were among those read at a symposium on "The Interaction between Jews and the Peoples of East-Central Europe, 1918-1945" at Haifa University, May 1-4, 1972. As such, they are varied aspects of a common theme on Jewish relations with non-Jews in several European countries. More deal with Hungary than any other state, although there are contributions on Romania, Poland, Slovakia, the Soviet Union, and Lithuania. The two principal themes of the papers are the variety of attitudes and responses that Jews held in alien societies ranging from assimilation to defiant nationalism and sectarian particularism and the variations of anti-Semitism among the non-Jews throughout the region.

As it would be difficult and not instructive to comment on all the papers, I shall limit my remarks to several individual essays which have struck chords of particular personal interest. By this I do not mean in any way to denigrate the quality or importance of any contribution not included.

Since one underlying conclusion throughout the volume is that even assimilation did not help the Jews to avoid the horrors of the Nazi holocaust (p. xiv), the space devoted to Hungary—the east-central European country where Jewish assimilation was reputed to be the most successful—is not surprising. The Hungarian essays begin with an excellent study by George Berany of the University of Denver. This is the longest single article in the entire collection, and is entitled "'Magyar Jew or Jewish Magyar?' Reflections on the Question of Assimilation". In it Barany examines the realities of assimilation in the central European state; and concludes that the process was indeed a powerful, if not homogenous, force among the different sections of the Jewish community. However, Barany thinks the forms of assimilation were subtle and complex. He emphasizes that assimilation was not just Magyarization, for there "was as yet (after 1867) no firmly shaped Hungarian culture into which one could assimilate" (p. 65). Furthermore, many Hungarian Jews began seeking alternatives to assimilation in the years before World War II (p. 84). Several of the authors note that Jews embraced the whole political spectrum. This conclusion picks up a theme of editor Vago, who in an introductory paper, "The Attitude toward the Jews as a Criterion of the Left-Right Concept", points out that between the wars attitudes towards Jews in central and eastern Europe were often clues indicating position on the political spectrum; however, in fact, Jews held the complete range of political views and were in all parties except those on the anti-Semitic right. At the same time elements of anti-Semitism could be found throughout the left-right continuum as well. In Hungary even though after 1920 the anti-Semitic right identified the Jews entirely as allies of the Communist leader Bela Kun, there were in fact Jews who participated in the anti-Communist counter-revolution that ousted Kun, as well as Jews who served in bourgeois and aristocratic cabinets.

Three of the Hungarian essays are contributed by Hugh Seton-Watson, Charles A. Macartney, and Randolph Braham, certainly among the best known specialists on Eastern Europe.