

countries, especially from the Germans and Scandinavians, and to a lesser extent from the Russians and Latvians.

Paulson's work is a masterpiece of compactness and clarity. It gives a wealth of information in greatly condensed form. Since it was written for the general public, the footnotes have been kept to a minimum. However, the bibliography will be of much help to scholars. The translation is excellent. The introductory essay by Professor Gustav Ränk, a prominent Estonian ethnologist, affords a welcome background on the author and his work.

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LITHUANIA IN CRISIS: NATIONALISM TO COMMUNISM, 1939–1940.

By *Leonas Sabaliūnas*. Bloomington and London: Indiana University Press, 1972. xxi, 293 pp. \$11.50.

The most important aspect of Sabaliūnas's work is the style in which he has cast the not so unfamiliar story of the last years of Lithuania's independence. The general facts about Lithuania's incorporation into the USSR have been well enough reported by various émigré publications, but as far as this reviewer could ascertain this is the first book that has put the story within the framework of academically acceptable canons. In this it deserves to be emulated.

The work is also distinguished by its concentration on the internal developments in Lithuania and its rather critical evaluation of Lithuania's political and social developments in the period between the two world wars. The author argues that before the international crises that foredoomed Lithuania's independence there were internal ones—economic, social, political—that were reaching a peak at about the same time as the external one. It is a fine narrative conceit to put the various crises on the same timetable, but one can question whether the author has not forced the evidence somewhat, for in a sense a living society is always in a crisis of one kind or another.

I would also want to take issue with the author's use of the concept of nationalism. Throughout the book, as the subtitle indicates, the author imparts a certain political form or content to nationalism that stands as a polar opposite to communism. To be sure, Lithuania's position changed upon its incorporation into the USSR. But was the crucial change a question of nationalism? The vigorous pursuit of national culture in today's Lithuania would indicate that the loss in 1940 was something other than nationalism.

The most difficult conceptual problem that Sabaliūnas handles is the evaluation of Smetona's authoritarian order in the pre-World War II period. Was it fascism, as most textbooks in America say it was? The author's answer is inconclusive but probably the best that can be given. The rather detailed descriptions of Smetona's policies suggest that his regime was fascist in rhetoric but pluralistic in practice. According to the author, under Smetona there was a vigorous campaign to persuade the opposition to join in the common cause, but no force was used to eliminate it. The goals that Smetona had projected for Lithuania were to make it a united and strong state but not a totalitarian one. Whatever it says for Smetona's authoritarianism, Lithuania in 1939 was the only state in Europe that did not have a civil registry of marriage. Under Lithuania's authoritarian pluralism the members of the hard core opposition of Communists frequently drew jail sentences, but

Smetona, with much support from the people, did not have to rule with the help of ubiquitous police squads and concentration camps. Sabaliūnas to a large measure attributes the easy collapse of democratic Lithuania to emulation of West European political patterns and the disregard in which democracy was held in the world.

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LITHUANIAN HASIDISM. By *Wolf Zeev Rabinowitsch*. Foreword by *Simon Dubnow*. Translated by *M. B. Dagut*. New York: Schocken Books, 1971. xiii, 263 pp. \$7.00.

FROM EAST TO WEST: THE WESTWARD MIGRATION OF JEWS FROM EASTERN EUROPE DURING THE SEVENTEENTH AND EIGHTEENTH CENTURIES. By *Moses A. Shulvass*. Detroit: Wayne State University Press, 1971. 161 pp. \$8.95.

W. Z. Rabinowitsch's monograph on Lithuanian Hasidism, first published in Hebrew in 1961, has now been made available in English. It is a scholarly, painstaking account of the origins and spread of the Jewish Hasidic religious movement in Russian Lithuania (including Belorussia), from its origins in the eighteenth century to its destruction in the holocaust. Dr. Rabinowitsch, in what is clearly a labor of love, describes the basic tenets of the movement, the differences between the various "dynasties," the personalities of the leading "tsaddikim" (Hasidic leaders), and the flavor of Hasidic life in that area of the Russian Pale of Settlement least amenable to Hasidism's appeal.

The translation of this important study, which is based entirely on primary sources, is certainly a major contribution to the existing English literature on Jewish religious life in Eastern Europe. It must be said, however, that the book appears to be somewhat old-fashioned, employing neither sociology nor psychology in its treatment of a most complex phenomenon. The approach is basically descriptive rather than analytic. Moreover, the absence of adequate background material on Russian Jewry, together with the frequent use of Hebrew terminology (explained in an appendix), may make the book rather hard going for the uninitiated. Like so many Jewish historians of Eastern Europe, Rabinowitsch has written his study for "insiders," but one hopes this will not prevent those interested in the general history of Eastern Europe from reading it.

Professor Shulvass's monograph, no less scholarly and painstaking, deals with the emigration of East European (mostly Polish) Jews to Western Europe and the New World in the period before the great migration. There was, the author points out, a steady if undramatic movement of Jews from East to West, whose most important consequence was the introduction into Western Jewish communities of learned East European rabbis and scholars. This subject, interesting if somewhat marginal, is treated clearly and expertly, and should be read with profit by all those concerned with European Jewish history.

We have witnessed in recent years a growing interest in Jewish history in Eastern Europe. Although the literature on this subject in Western languages is still lamentably thin, it is definitely on the rise. Indeed the common failure to discuss the Jewish role in general courses on Russian and East European history is becoming more and more difficult to excuse. The two monographs under review, in addi-