

Baroque printing was dominated by the Jesuit press at the University of Tirnavia (Nagyszombat). This style is, of course, noted for its elegant type and copper engravings, which were better able to emphasize subtle shades and light effects than the wooden plates of the earlier period. Artists and engravers, true designers of the Baroque era, decorated the books in the style and with the technique of the period. The results were magnificent title pages filled with interlacing floral designs, illustrations of great artistic merit, and letters ornamented by various figures. New forms of typesetting, better quality paper, and new techniques and presses (from Holland) constantly improved the end product. Thus one is able to observe more sharply-drawn letters; and book sizes became more manageable. During the Enlightenment, printing shops were found in cities in all parts of Hungary.

The writers of literary and scientific works in many cases planned the letter types to be used and selected the bindings for their own books. The most beautiful works originated in those instances where the functions of printer and publisher were consolidated. Because the printer-publisher realized a larger profit he was able to utilize the most modern methods and equipment for the furthering of his enterprise. With the rapid progress of mechanization, the printing trade produced maps, pamphlets, and books for a growing market but could not maintain the high artistic standards of the earlier period.

Today, photographic reproduction of printed products has given new possibilities to the tradition of book printing begun by Gutenberg. However, as one turns the pages of this book the art of Hungarian book printing is still impressive. Appropriately, the final selection is a 1973 reprint of the title page of the original "Chronica Hungarorum" published in 1473. Those familiar with the major works of Hungarian literature will find this volume a good survey. All readers should find it a satisfying artistic experience.

CHARLES WOJATSEK  
*Bishop's University*

A POZITIVISTA TÖRTÉNETSZEMLÉLET A MAGYAR TÖRTÉNETÍRÁSBAN. 2 vols. By *Agnes R. Várkonyi*. Tudománytörténeti tanulmányok, 6. Budapest: Akadémiai Kiadó, 1973. Vol. 1: A POZITIVISTA TÖRTÉNETSZEMLÉLET EURÓPÁBAN ÉS HAZAI ÉRTÉKELÉSE, 1830–1945. 309 pp. Vol. 2: A POZITIVIZMUS GYÖKEREI ÉS KIBONTAKOZÁSA MAGYARORSZÁGON, 1830–1860. 521 pp. 156 Ft. for 2 vols.

This work, the outgrowth of the author's 1971 doctoral dissertation, examines the antecedents, genesis, and development of positivist historical thought in Europe, with emphasis on nineteenth-century Hungary. Várkonyi aims to cast light into a historiographical dark corner because she believes that the origins and nature of Hungarian positivism have been neglected and its impact on Hungarian intellectual life unappreciated.

Part 1 of the first volume (roughly corresponding to Várkonyi's brief 1970 study, *A pozitivisták történetiszemlélete*) surveys the ideas and impact of important Western positivists. Várkonyi maintains that by the 1870s positivism had disappointed the champions of order and progress. The ideal of international cooperation and cultural synthesis had faded, yielding to the concept of the survival of the

fittest. Ranke and Taine, proponents of objective scientific method in the 1850s, now embraced feudal concepts and warlike deeds. Clearly, the bourgeoisie no longer knew what to do with the powerful ideological weapon positivism offered. However, it was, in fact, pseudoscientific Social Darwinism and irrational romanticism, not the allegedly bankrupt positivism, that led Europe's social scientists astray in the last third of the nineteenth century, a point which deserves greater clarity.

In Hungary the course of positivism was similar to that of the West. Várkonyi disagrees with the widely held belief that it was Julius Pauler's two essays—"A pozitívizmus hatásáról a történetírásra" (1871), and "Comte Ágost és a történelem" (1873)—which belatedly heralded the advent of historical positivism in Hungary. Comte had already struck deep roots by then, not only in historiography but in the natural sciences as well. Várkonyi shows in exhaustive detail that a positivism of sorts appeared during the Age of Reform in the 1830s and the revolutionary era of the 1840s. A multitude of unpublished manuscripts, letters, and diaries testifies to this early development. In 1833, the literary critic Joseph Bajza assailed "the scandalously untheoretical approach" of most Hungarian historians, citing particularly their lack of scientific paraphernalia (pp. 178–79). Unfortunately, Bajza's plea for scientific accuracy was submerged by growing Magyar nationalistic chauvinism in the Age of Reform, and support for this position was almost completely eradicated in the years following Hungary's defeat of 1849, when the Magyar aristocratic-feudal spirit reasserted itself.

Volume 2 provides a novel analysis of the genesis of Hungarian positivism. It had endogenous roots, nurtured by many converging variables in late-feudal society. Prepositivists were predominantly members of the commoner *honoratior* class. Later they were augmented by scions of impoverished noble families, forced by economic circumstances to adopt bourgeois lifestyles. This common crucible, in which the sons of serfs, the bourgeoisie, and the gentry competed as intellectual equals, prepared the ground for an egalitarian and objective appraisal of the forces of history. This is why Comte had a smooth reception once his philosophy penetrated Hungary.

Várkonyi's chain of reasoning is clever, as well as audacious, intellectually refreshing and, to some extent, credible. It is true that Hungary did not remain immune to the intellectual streams of rationalism and the Enlightenment. Yet positivism, an exceedingly diverse and elusive philosophy, demands a more specific definition and accurate framework than Várkonyi has provided. It might have been more convincing to advance a somewhat less spectacular claim. Surely, Hungarian intellectuals like Bajza did not discover positivism, they merely smoothed its way by combating traditional Hungarian shibboleths—feudalism, romanticism, idealism, and national chauvinism.

Várkonyi's work is thoroughly researched and effectively presented, and she displays an impressive expertise with both Hungarian and Western sources. In fact, the work errs on the side of excessive documentation and repetition. Those familiar with the writings and ideas of West European positivists can skip part 1 of the first volume, since it is elementary. Volume 2, on the other hand, is very useful, because it documents the author's thesis on the development of native Hungarian positivism. In sum, this competent scholarly achievement deserves to be read by anyone interested in the ideological transformation of nineteenth-century Western society. One might add that positivism has had its impact even on its Marxist historiographic adversary. The present work is a paradigm of positivist historical

objectivity—proof that Hungarian Marxist historiography has adopted the eclectic approach and come of age.

THOMAS SPIRA  
*University of Prince Edward Island*

CRIME AND COMPROMISE: JANOS KADAR AND THE POLITICS OF HUNGARY SINCE REVOLUTION. By *William Shawcross*. New York: E. P. Dutton, 1974. 311 pp. \$10.00.

The author of this well-written book is on the staff of the *London Sunday Times*, and collected his material during trips to Central and Eastern Europe in 1970–72. In addition to interviews in Hungary, he consulted Hungarians living abroad. He used the library of Radio Free Europe, together with some other source materials. Although the book does not have a topically well-organized structure, the content reflects Kadar's life, his policies, and the conditions he created in Hungary. Consequences of the New Economic Mechanism (NEM) are especially well evaluated. In general, Shawcross characterizes vividly and in some detail the political and socioeconomic conditions in Hungary during recent years.

The book does have some shortcomings, particularly in the lack of a systematic examination of the political setting in which Kadar emerged in postwar Hungary. In this perspective, the first important event (almost entirely ignored by the author) was the astounding defeat of the Communist Party in the elections of 1945, an event not yet forgotten in Moscow, Budapest, or the Hungarian countryside. Eleven years later the Hungarian people enjoyed freedom for a few days as a result of a seemingly successful revolution. Shawcross writes very little about the years of terror which followed 1956, when the hostility of the Hungarian people toward the Russians was counterbalanced by the feeling of complete abandonment by the West. (The United Nations resolutions had little effect on conditions in Hungary.)

The catchy title, *Crime and Compromise*, and the narrative oversimplify the psychology of developments. The situation in Hungary is the result of a tripartite compromise. Events of the last thirty years have shown the Hungarian public that electoral victory and bloody revolution are inconsequential. During the past fifteen years, the Hungarian people have appreciated relative stability, improved living conditions, and limited freedom. Kadar, in turn, has realized that, to obtain popular support, he has to liberalize political, social, and economic conditions. Because Moscow's approval is needed for reforms, he has had to convince the Kremlin that relaxed rules will make the Communist regime in Hungary more effective and also will strengthen East European communism. This compromise—tacitly accepted by the Kremlin, the Kadar government, and the Hungarian people—has made possible more relaxed conditions of life. From Moscow's point of view, political reliability remains the determining factor. As long as Kadar supports Soviet foreign policy and sticks to the Muscovite ideological line, controlled liberalization may survive in Hungary.

Although the author is a skilled journalist and a perceptive observer of the Hungarian scene, the narrative clearly demonstrates the difficulties which confront the writer of contemporary history about a Russian-occupied Communist country. Several versions of most episodes of Kadar's checkered life have been in circulation for many years but little verification is possible in such matters. Hearsay is not a