

senses that the editors wanted actually to demonstrate the “progressive tradition of friendly relations between the Magyars and their neighbors,” as one of the footnotes puts it. The various authors lead the reader through a sequence of topics from the early periods, such as the Renaissance and the Hussite wars, to the present. The majority of the contributions deal, however, with the nineteenth and twentieth centuries.

The prescribed line, aiming at promoting understanding among the “socialist brethren,” constitutes the source of both the strength and the weakness of this interesting collection. Instead of analyzing *sine ira et studio* the cultural relations between the Magyars and the two Slavic nations—which were not always marked by friendship—the authors dwell only on the bright pages of their common history. Nevertheless, nationalistic undertones are not lacking, particularly in the essays of some of the Slovak writers. While discussing the twentieth century, the scholars had to reckon with contemporary political realities. As a result, while some episodes and personalities of the recent past are mentioned repeatedly, others are suppressed. One must regret the omission of the Slovak Communist literati known as the DAV group, which was persecuted during the Gottwald-Novotný era in Czechoslovakia and which constitutes only one of the several examples of political selectivity in the volume.

In my opinion the best part of the collection is the section dealing with the nineteenth century. László Sziklay’s essay on the relation and friendship of Ján Kollár with Magyar conservative personalities such as István Széchenyi, János Mailáth, Alajos Mednyanszky, and many lesser ones, sheds new light on the father of Pan-Slavism. The similarities and differences, and the mutual impact of the Czech and Hungarian national-political movements, are discussed by Ján Novotný. Novotný’s study can be supplemented with Richard Pražák’s work on the diffusion of Czech literature in Hungary, and Miloslava Knappková’s biographical notes about two Czech popularizers of Magyar letters in Bohemia and Moravia. Three essays on nineteenth-century novelists and poets complete this part. The articles discussing twentieth-century topics are heavily encrusted with Marxist phraseology. Although they present a wealth of information, the writers in their interpretations conform mostly with Communist mythology rather than with objective scholarship. The book includes also detailed lists of translations from Czech and Slovak into Magyar, and from Magyar into Czech and Slovak, between the years 1945 and 1963.

A historian of Central European literature will find this volume an important contribution to his field. It also enriches intellectual and cultural historiography, but its usefulness for a political historian is limited.

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HRVATSKA POLITIKA I JUGOSLAVENSKA IDEJA. By *Ivan Mužić*. Split: Ivan Mužić, 1969. v, 319 pp.

Ivan Mužić is one of the most talented and original among the young historians who have focused their attention on the relationship between Croatian politics in the nineteenth and twentieth centuries and the concept of Yugoslavism. A few years ago (in 1967) he published a small book, *Razmatranja o Povijesti Hrvata* (Reflections on Croatian History), which made quite a stir in Yugoslavia. Now, in a much more substantial study, he traces the evolution of the Yugoslav Idea from the found-

ing of the Illyrian movement in the first half of the nineteenth century through the Yugoslav conceptions of Bishop Josip Juraj Strossmayer to the struggle of the Communist-led National Liberation Movement during World War II to reconstruct Yugoslavia as a federation of socialist republics.

Mužić correctly points out that the Illyrian and Yugoslav movements both originated in Croatia, perhaps because of the feeling of Croat intellectuals that only a larger South Slav entity could successfully withstand the pressure of the more powerful and expansionist German, Italian, and Hungarian nationalisms. Bishop Strossmayer founded the Yugoslav Academy in Zagreb, the Croatian capital, and sought to make it the political and cultural center of all Southern Slavs, including even the Bulgarians. The actual formation of Yugoslavia owed much to the propaganda activities in the Entente capitals conducted by the Yugoslav Committee, composed principally of Croat political exiles (notably Ante Trumbić, Frano Supilo, and Ivan Meštrović) who sought to coordinate their activities with those of the Serbian government, which had taken up residence on the Greek island of Corfu.

In the second part of his book Mužić studies Croatian politics between the two world wars. The Croatian Republican Peasant Movement led by Stjepan Radić agreed in 1927 to form an opposition coalition with Svetozar Pribičević, the leader of the Serbs from Croatia, jointly to fight the hegemony of Belgrade and the Serbian establishment. These policies bore fruit in 1939, when under the leadership of Radić's successor, Vlatko Maček, an autonomous Banovina Hrvatska was established within the Yugoslav Kingdom.

Perhaps the most impressive part of the book is the section dealing with the World War II struggle between the Croatian Ustashi, the Serbian Chetniks, and the Communist-led Partisans. The triumph of the Partisans resulted in the reconstruction of Yugoslavia on a new basis. Mužić also gives close attention to the policies of the Roman Catholic Church in Croatia and its attitudes toward the Yugoslav state and national conception.

Mužić shows that three successive Croat generations (that of Strossmayer, Supilo, and Radić) sincerely fought for a "Yugoslavia" that would be a union of free and equal South Slav nations, each of which would preserve its historical, political, and cultural identity. On the other hand, the Serbian politicians and intellectuals, from Vuk Karadžić to the leader of the Radical party, Nikola Pašić, and King Alexander, stubbornly fought such a concept of Yugoslavism and instead sought to establish in effect an enlarged, unitary Serbian state. As a result, succeeding generations of Croat leaders reluctantly came to the same conclusion as Strossmayer did in 1884 when he wrote his friend and collaborator Franjo Rački, "Our nation is in a very dangerous position. The Serbs are our mortal enemies" (p. 28).

Mužić quotes extensively from numerous sources, some of which were never published before, while others have been long forgotten. A case in point is the speech delivered by Stjepan Radić on November 24, 1918, the eve of Yugoslav unification, in which he prophesied that a centralist Yugoslavia could not survive in the long run because Serbian hegemony would turn the Croats and the other nationalities into bitter enemies of the new state. This speech was banned in royal Yugoslavia. In developing his thesis Mužić has relied heavily on the memoirs of Ivan Meštrović, which were published in Zagreb in 1969 after first being printed abroad in 1961. He includes a substantial bibliography of books and major articles on the national issue in Yugoslavia.

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