

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. Shuvass*. 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 Shuvass'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-

tion to the recently published or soon to be published works of Lucy Dawidowicz, Raphael Mahler, Lionel Kochan, Ezra Mendelsohn, Zvi Gitelman, and Henry Tobias, are welcome confirmation of this growing interest.

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REVOLUTION UND RÄTEREPUBLIK IN BREMEN. Edited by *Peter Kuckuk*. Frankfurt am Main: Suhrkamp Verlag, 1969. 181 pp. DM 3, paper.

This paperback is primarily a collection of documents on the revolution in Bremen between November 6, 1918, and February 4, 1919. The documents are divided into three major groups: proclamations, resolutions, and public announcements; protocols of the Workers' and Soldiers' Council meetings; and eyewitness and memoir accounts. The compact introduction and conclusion outline the three major phases of the Bremen revolution: (1) the period of dual authority between the Workers' and Soldiers' Councils and the Senate from November 6 to 14, (2) political control by the Workers' and Soldiers' Councils, following the dismissal of the Senate, from November 15, 1918, to January 10, 1919, and (3) the rule of the Soviet government (*Räterepublik*) from January 10 to February 2, 1919. A short bibliography is appended, but there is no index.

Kuckuk is critical of the USPD/KPD coalition for failing to implement sweeping social and economic reforms. He also castigates the KPD for its "inability to understand the nature of political power." But, on the whole, his sympathies clearly lie with the two left-wing socialist parties. He accepts their analogy of the German November revolution as a parallel to the Russian February revolt, and the abortive Spartacist uprising in January 1919 as a parallel to the Russian October Revolution. The SPD earns Kuckuk's contempt for siding with the *ancien régime* against the forces of revolution. In April 1919, after the conquest of the city by free corps units acting under orders from Gustav Noske, the SPD formed a coalition government with bourgeois parties. This, the editor believes, firmly established continuity between the Wilhelmian Empire and the Weimar Republic, thereby downgrading the revolution to a mere "episode."

The major fault of the book is that Kuckuk overrates the importance of Bremen. He describes the city as "the strongest Communist bastion" in Germany and claims that Noske was bent on making it, rather than Munich, an "example" of counter-revolutionary strength. But Bremen, as the editor admits, proved to be the exception by January 1919. While in the Reich the SPD ruled and the USPD and KPD were in opposition, in Bremen the roles were reversed. Above all, there is little correlation between events in Bremen and in Berlin. The decision of the "Bremen Left Radicals," after November 23 the "German International Communists" (IKD), to join with the Spartacists on December 31 to form the KPD is relegated to a footnote; the First German Congress of Workers' and Soldiers' Councils, held in Berlin between December 16 and 21, is not even mentioned; and the Spartacist uprising in January 1919 is also not tied in with events in Bremen. In short, the student of the *German* revolution is left with more questions than answers.

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