

sider the peculiar character of fascist tendencies in interwar Poland in general, and in the Poland of the colonels in particular. Although no Rumanian scholar came to Seattle for the conference because of certain events in Bloomington, which many of us still remember with regret, the book includes two papers on Rumania. Emanuel Turczynski of the University of Munich (himself a native of Bukovina and an authority on the problem) gives a very good account of the rise of Rumanian nationalism, and Stephen Fischer-Galati of the University of Colorado tells the history of the fascist movements. Dimitrije Djordjević of the Institute of History of the Serbian Academy of Sciences deals with the history of Serbian "non-fascism" and Ivan Avakumovic of the University of British Columbia considers the Serbian fascist movement and the much more formidable Croatian one. Peter F. Sugar's excellent, thought-provoking conclusions will help many researchers, including the reviewer, to find their way in this relatively new field of interest.

Perhaps for Czechoslovakia and Yugoslavia it would have been better (considering the strongly anti-fascist character of the Czech and Serbian peoples) if the problem of fascism in those two states had been dealt with by a Slovak and Croat scholar respectively. Nevertheless, although none of these fascist movements are considered in great detail, for obvious reasons, the book is very helpful for an understanding of the *Zeitgeist* of the period, and it is a good survey for any student of the problem.

Another relevant, if nostalgic, remark might be made. All of this work was accomplished in an atmosphere of "thaw" preceding the events of 1968 in Prague. The results of cooperation with our East European colleagues were heartening. This reviewer can only hope that the cooperation will be resumed—the sooner the better for everyone concerned.

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THE OLD ESTONIAN FOLK RELIGION. By *Ivar Paulson*. Translated by *Juta Kõvamees Kitching* and *H. Kõvamees*. Indiana University Publications, Uralic and Altaic Series, vol. 108. Bloomington: Indiana University. The Hague: Mouton, 1971. vi, 237 pp. \$9.50, paper.

This book is the translation of a posthumous work by the Estonian scholar of the history of religion Ivar Paulson (1922–66). During his relatively short scholarly career, Paulson—a docent of Stockholm University—aroused attention with his broad syntheses of the religion of Northern Eurasia.

In this book, after an introductory chapter on belief and religions, Paulson deals with problems of Estonian folk religion in six essays. Unlike Oskar Loorits, who in his extensive studies treated the Estonian folk religion in terms of cultural history, Paulson has an approach that is ecological: he views the religion in, and as dependent on, the people's natural surroundings. He first discusses the forest and water worlds, since the most ancient Estonian religious images and customs originated in the hunters' and fishermen's environment. This is followed by a discussion of the earth, sky or heaven, and the home circle (farm), which have been closely associated with the life of Estonians as agriculturalists and cattle breeders during the last two millennia. The final essays are devoted to such universal questions as the soul, death, and the world beyond. The author clearly distinguishes the genuine Estonian folk religion from the ingredients received from neighboring

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