

It was the ideological position to which Deák and his friends retreated when necessary and from which they moved on again when the time was right.

Stressing this point, Professor Király also clearly shows that interpretations of Hungarian liberalism equating it with the leaders and programs of the Parliamentary Liberal Party, established in 1875, are wrong. By 1875, Deák and the other true liberals had faded from the scene, and "classical" liberalism's sun had set in Hungary.

The Compromise emerges from these considerations as significant, but certainly not as Deák's major achievement. It is depicted, correctly, as the result of long held principles, and, rather than a final solution, it was simply one more step in the right direction as far as its framers were concerned. Their goals and aims were betrayed by those whose task it became to make the dualist system work. This betrayal was the tragedy of the Habsburg land and of Europe as a whole.

To make issues, such as those mentioned above, clear in scholarly fashion in a book written on the "popular" level is no small accomplishment. A good chronological table and satisfactory bibliography as well as easily readable type add to the volume's value. The number of typographical errors and, in several cases, unfortunate phrasing must be noted on the negative side of the ledger. While the specialist will not learn much from Professor Király's book, general readers will finally learn who Deák was and why he and his work deserve to be remembered. They will turn to this study for information for many years to come.

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DER UNGARISCHE POPULISMUS. By *Gyula Borbándi*. Edited by *Georg Stadtmüller*. *Studia Hungarica*, Schriften des ungarischen Instituts, München, 7. Mainz: Verlag Hase & Koehler, 1976. 358 pp.

The author surveys Hungarian populism from 1919 to the Hungarian Revolution of 1956, when the extinct National Peasant Party, the political organ of Hungarian populism, was briefly reborn as the Petöfi Party only to disappear again once the János Kádár regime had been installed. Hungarian populism, in Borbándi's definition, included an enormously wide range of activities. It was the most significant and enduring literary and political movement in modern Hungary and differed from all others because it was the only one that had any substantial impact on the country's intellectual and political development. It was a movement that grew exclusively out of Hungarian intellectual experience, owing nothing to Western schools of thought, and in this respect it resembled several other populist movements in East Central Europe. Its supporters were acutely critical of the social and political conditions existing in Hungary and laid out very specific plans to cure them. Since it was the most important political and intellectual movement from the interwar period until immediately after World War II, Borbándi still sees populism as a beacon for the Hungarians of today.

Borbándi's analysis mirrors without distortion what was a highly complex and colorful movement. It was begun by young activists who found inspiration in how Béla Bartók collected folk songs of the Hungarians. It was influenced by the social criticism of the novelist Zsigmond Móricz, the poet Endre Ady, and the writer Dezső Szabó. The work of the village explorers became an integral part of it. Its spokesmen included such leading men of letters as Gyula Illyés, Zoltán Szabó, Lajos Nagy, Péter Veres, Imre Kovács, and Ferenc Erdei. Its support came from men of every religious persuasion from Roman Catholics to Jews, from literary figures of every stripe, from members of the gentry as well as the peasantry, from intellectuals bred on Western

ideas and those brought up entirely in the Hungarian environment. Radicals, revolutionaries, and advocates of evolutionary change all were included. In their social origins and their political attitudes and methods, supporters of the movement could not have been more diverse, but what they shared in common and what bound them together, Borbándi writes, was intense interest in the fate and welfare of Hungary's peasants. They all demanded far-reaching agrarian reform and such political and social changes as would secure for the peasants a status in the nation that corresponded to their numbers and their immanent energies and untapped potential.

A balanced and objective account of Hungarian populism, Borbándi's book is the first comprehensive study of the subject either inside Hungary or outside. By the meticulousness and extent of its research, the care in its organization, and the excellence of its style, the work has made an epochal contribution to the understanding of Hungary between the world wars and indeed of both East Central Europe in general and populism itself. The author's first book has made him not simply an interpreter of Hungarian populism but also an authority in the field, whom the student may ignore at his peril.

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THE BOSNIAN CHURCH: A NEW INTERPRETATION. A STUDY OF THE BOSNIAN CHURCH AND ITS PLACE IN STATE AND SOCIETY FROM THE THIRTEENTH TO THE FIFTEENTH CENTURIES. By *John V. A. Fine, Jr.* East European Monographs, 10. Boulder, Colo.: *East European Quarterly*, 1975. x, 447 pp. \$17.50. Dist. by Columbia University Press, New York.

The difficult and controversial problem of the religious situation and heretical movements in medieval Bosnia has long been debated, especially in Yugoslav historiography. John Fine's volume is a welcome and useful addition to this debate.

Fine took the chronological approach to his subject. After examining religion in Bosnia's peasant society in chapter 1 and reviewing the sources in chapter 2, he surveys the development of Bosnia and its religious troubles from the end of the twelfth century to the Ottoman conquest in 1463 in chapters 3-6, and discusses the religious situation in Herzegovina from 1463 to 1481 and religion in Bosnia after the Turkish conquest in chapters 7-8. The book contains three appendixes, is very carefully footnoted, and has a good index and a rich bibliography. Fine obviously has complete mastery of the Serbo-Croatian language and an excellent knowledge of Yugoslav historiography.

In examining the situation in Bosnia and the mentality of the Bosnian peasant, Fine has introduced a considerable amount of anthropological material. This, as well as his many valid remarks and good suggestions for further research are the strong points of the book. Nevertheless, Fine's main thesis, that the Bosnian Church was not dualistic but "a Slavic liturgy church, relatively orthodox in theology, that was derived from the Catholic organization in the thirteenth century" (p. 346), remains questionable. Fine does admit that dualists existed in Bosnia, "but their movement, probably very small in size, was distinct from the Bosnian Church" (p. 361).

Fine's thesis is based on the examination of a large number of sources, but there is a great deal of speculation in the interpretation. In some instances—in the opinion of the reviewer—the sources could have been interpreted differently, or a different emphasis would have yielded results at variance with those of the author. In addition, Fine seems to have been overzealous in downplaying texts which did not readily