

German society. (For a comparative look at generational change in the two Germanys see Gebhard L. Schweigler, *Nationalbewusstsein in der BRD und der DDR*, Dusseldorf, 1973.)

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AGRARNYI KRIZIS I RASPAD AGRARNOGO BLOKA STRAN VOSTOCHNOI I IUGO-VOSTOCHNOI EVROPY (1930–1933 GODY). By M. M. Goranovich. Moscow: "Nauka," 1971. 222 pp. 1.37 rubles.

During the Great Depression those countries in Eastern Europe for which agricultural exports were important made several attempts to save themselves by joining forces. In this book a Soviet scholar tries to provide a detailed study of those efforts. The author is eminently qualified for this task, having already published an interesting study of the Green International in Prague. The scope of the book is somewhat narrower than the title would suggest, since the author makes it clear at the outset that he will not devote much attention either to the nature of the agrarian crisis or to the internal agrarian policies of the reigning political movements in Eastern Europe.

The book is a brief and convenient account of the effect of the Depression on East European trade, and of the unsuccessful attempts by East European states to organize a united front against the outside world in order to obtain preferential treatment for their agricultural goods in Western Europe. When Goranovich turns, however, from description to explanation, the results are somewhat less satisfying. He is content with Marxist clichés about the greed of capitalist powers and the inherent instability of capitalist economic systems. In any case, it would be impossible to explain the behavior of leading politicians in Eastern Europe without sorting out their personalities and their party ideologies, and the distinctive internal problems of each country. The author provides something unusual in Soviet monographs, a critical bibliographical essay at the end. Although he does refer to many of the most useful Western documentary sources, he does not include any relevant English-language studies, such as those by Vondracek and Svennilson, but instead recommends most highly the rather superficial works published by the International Agrarian Institute in Moscow in the thirties.

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HUNGARY. By Paul Ignotus. Nations of the Modern World Series. New York and Washington: Praeger Publishers, 1972. 333 pp. \$11.50.

Although not an historical survey in the traditional sense, Ignotus's *Hungary* is a work that should be read by everyone interested in Hungarian history and culture. The two main reasons are the author himself and his tendency to treat topics usually left untouched by standard one-volume syntheses.

The son of one of the great literati of Hungary of the late dualist age (ca. 1900–1918), and an important left-wing liberal intellectual himself, Ignotus has produced in this book a work that is perhaps too selective and impressionistic, yet at the same time is enlightening and refreshing. Thus his coverage of Hungarian history—particularly the pre-nineteenth-century period—is arbitrary, and his

tone often cavalier and condescending. (For example, the conquering Magyars were "hordes," Saint Stephen was a ruler of "broadminded cruelty," and Zrinyi a competent but "reckless warrior.") Ignotus also has the tendency to attribute virtually all of Hungary's social misery and political misfortunes to the "tyrannic" Habsburgs (with their armies of "bloodthirsty religious zealots"), the "savagely pragmatic" Turks ("Wherever the Turks set foot, European civilization disappeared"), and the Hungarian nobility. His coverage of certain literary-intellectual movements of the past century and a half, however, is excellent, and often brilliant.

Ignotus is at his best when dealing with the impact of literature and the literati on Hungarian history. This is particularly so in connection with the First (ca. 1830–48) and the Second Reform Generations (1896/1900–1918), and the literary-intellectual ferment of the 1930s and 1950s—in both of which he participated personally. Here Ignotus is really in his element. And though his treatment of these movements is also personal and impressionistic, revealing clearly his lifelong affiliation with the "bourgeois radical" faction of Hungarian intellectual life, his insights are generally penetrating and fair, and his descriptions witty and captivating.

An interesting and valuable addition to Ignotus's work is his appended chapter "On Hungarian Language and Poetry," which provides insight into not only the Magyar language but also Magyar spirituality. Although sometimes harshly critical of his nation's past, Ignotus is intensely Hungarian. At times he displays the same "frustration and tragedy of being born [a] Hungarian, which at the same time is prized as a glory and a privilege," that he claims as a dominant characteristic of the Hungarians as a whole.

The work contains two maps, a selected bibliography, and a detailed index.

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JEWISH NOBLES AND GENIUSES IN MODERN HUNGARY. By *William O. McCagg, Jr.* East European Monographs, no. 3. Boulder, Colo.: *East European Quarterly*, 1972. Distributed by Columbia University Press, New York. 254 pp. \$9.00.

This is the third volume of a new series on East European civilization published by the *East European Quarterly*. The eye-catching title seems somewhat ambitious. The term "genius" escapes precise classification, and the book does not invalidate the caveats of an Einstein or other creative thinkers. Likewise, the recognition of a "functional relation between the ennoblement of Hungary's Jewish capitalists and the emergence of Hungary's great scientists onto the international stage," let alone the identification of this suggested interdependence for East European history, is a daring proposition. Moreover, the definition of "Jewishness" on the basis of ethnicity alone regardless of conversion out of Judaism may raise some eyebrows even if done for pragmatic reasons by a bona fide scholar.

All this said, this reviewer finds Professor McCagg's historical and sociological study of Hungary's Jewish nobles courageous and imaginative. There is nothing approaching its scope in Magyar, and hardly anything comparable in the international literature. The reason for this is twofold. First, unlike Russia, Hungary had no officially sanctioned political anti-Semitism between 1840 and 1918, and the policy of official assimilation, resented by most non-Magyars, acted as an emancipating