

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

force in relation to the Jews, whose proportion in the total population grew from 2 to 5 percent during the period indicated. Second, unlike countries to the west of her, where the percentage of Jews was insignificant, Hungary had no numerous Western-type native bourgeoisie before the massive assimilation of her ethnically heterogeneous, "nonhistoric" middle classes. Magyarization and embourgeoisement of willing Jews (and non-Jews), and the ennoblement of their prominent representatives in the interest of the Magyar nation-state, was a more or less conscious policy of the Hungarian political elite, who wished to modernize Hungary without changing the traditionally restrictive social order.

In analyzing the reasons behind the impressive number of Jewish and non-Jewish scientific geniuses produced by Hungary since the late nineteenth century, the author draws on hitherto unused archival materials, little-known secondary monographic sources, and insights generated by recent sociological research. Departing from the genealogical data of 346 Jewish families whose members acquired Hungarian nobility between 1800 and 1918, the study points to the court banker tradition of Vienna, the interrelation of Magyar noble and Hungarian-Jewish nationalisms, and the momentum of economic modernization as factors motivating the cooperation of the new financial bourgeoisie with a government dominated by the landed aristocracy and gentry. The emergence of politically active scientists such as the brothers Károly and Mihály Polányi, Karl Mannheim, and the perhaps arbitrarily included Oszkár Jászi and György Lukács is interpreted as a "revulsion from Magyar nationalism, but also its continuation," while Theodore von Kármán, Leo Szilárd, Edward Teller, and other Hungarian luminaries of the international cultural elite are linked to the nationalistic tendencies of Westernization in Hungary through the "same" (author's quotes) self-confident optimism and social atmosphere which stimulated the material accomplishments of a generation of entrepreneurs and the revolutionary discoveries of young Budapest scientists. The Hungarian political breakdown of 1903–6 further enlarged the role of the business community leading to the admission of Hungarian-Jewish economists to the seats of power. But the growth of the socialist movement among industrial and agricultural labor and the emergence of provincial Magyar and non-Magyar elites began to threaten the alliance of largely Jewish Budapest capitalism and the sprawling "feudal" gentry bureaucracy on which Dualistic Hungary rested. In the resulting conflict situation and deepening moral crisis, anti-Semitic trends, brought under control in the 1880s, reappeared—causing the frustration of the Magyar Jewish middle class. Thus the crisis of the early 1900s made emigration from Hungary desirable, especially after World War I, when the political environment turned hostile and opportunities for a scientific elite diminished. Unlike the Jewish intellectuals in other new East European nation-states, those in Hungary were under no pressure to stay home. This enabled brilliant men such as John von Neumann and Eugene Wigner to complete their higher education abroad, and find jobs in Germany, the United States, and elsewhere, since emigration continued to be possible from Hungary even after 1933.

McCagg's effort to explore "whether the overall experience of the Jewish nobility can afford us some explanations of the galaxy of Hungarian geniuses to which the group contributed" is a provocative experiment. Designed not to close questions but rather to stimulate further investigation, his independent-minded work, with a wealth of data on industrialization, assimilation, and education during Hungary's liberal era, is a welcome challenge to students of modernizing backward

societies. Jewish and East European history, twentieth-century scientific thought, and intellectual migration.

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MAGYARORSZÁG TÖRTÉNETE. Vol. 4: 1849–1918: AZ ABSZOLUTIZMUS ÉS A DUALIZMUS KORA. Edited by Péter Hanák, Tibor Erényi, and György Szabad. Magyar Tudományos Akadémia, Történettudományi Intézet. Budapest: Tankönyvkiadó, 1972. 663 pp. 76 Ft.

Younger students at Eastern Europe's universities learn from textbooks and from textbooks alone; therefore such works are of crucial significance. If the textbook is fairly objective and readable, as this one is, then a future generation of high school teachers may teach some good history. Considering that this volume, the fourth in a series on Hungarian history, was written by an authors' collective of eleven members recruited from Hungary's Institute of History, Institute of Party History, and Budapest University, its attractive style, honesty, and cohesion are nothing short of miraculous. The miracle is due mainly to Péter Hanák, an internationally known scholar and the volume's principal editor. It is true that the first part of the book, on the absolutist era between 1849 and 1867, was written by a single author, György Szabad of Budapest University, but the rest was shared by ten historians who wrote different sections in happy confusion. Thus László Katus wrote several chapters and subchapters on the Croats and the other nationalities; Edit S. Vincze inserted passages on the labor movement and Tibor Kolossa on economic development, while Péter Hanák, Zoltán Szász, István Dolmányos, Ferenc Pölöskei, József Galántai, and others wrote entire chronological chapters, but also short insertions in the work of fellow authors. The result is a vast treatise particularly long on political, economic, and social history, shorter on diplomatic affairs, and totally wanting in cultural developments. This latter unforgivable omission happened because the relevant author simply failed to deliver his manuscript on time. So much for the vagaries of mass collective authorship. This experience does not augur too well for the forthcoming ten-volume history of Hungary—an undertaking of the Hungarian Institute of History parceled out to almost a hundred authors.

The book under review is a balanced treatment of modern Hungarian history with none of the familiar clichés of the recent past. General Görgey of 1849 fame is no longer a traitor; Austria does not hold Dualistic Hungary in a state of semicolonial subjection; Hungarian workers are not wallowing in ever-increasing misery; and the Social Democrats do not invariably betray the workers. Instead, Hungary moves ineluctably toward rapid modernization. True, political developments for a long time remained steeped in conservative noble tradition; the big landowners became even bigger, and the small gentry landowners escaped ruin only by joining the army of bureaucrats; the Westernized bourgeoisie never asserted itself politically; the peasants and the non-Magyar nationalities were treated shabbily; and the intellectuals grew increasingly alienated from the political leadership.

But behind it all, or rather above it, towered the demographic, educational, agrarian, and industrial revolution. While politicians squabbled with Vienna and among themselves over such hoary questions as whether military commands should be barked in German or in Hungarian to the country's many Slavic and Rumanian