

fascist philosophic and literary systems. He compares Thomas Mann and Jean-Paul Sartre with two Polish writers who chose communism: Tadeusz Borowski and Leon Kruczkowski. The author's views on Mann and Sartre are more convincing than those on his fellow countrymen. He has neglected to explain that the passionate acceptance of Communist ideology led Borowski (as it had Mayakovsky two decades earlier) to suicide and Kruczkowski to a position in the Stalinist establishment. Other authors in this section deal with the anthropological and philosophical views of Max Scheler, Carl Jung, and Erich Fromm and with the problem of a dialogue between Christianity and Marxism.

The fourth part, "Problems and Perspectives of Socialist Humanism," opens with an essay by Bogdan Suchodolski on conflicting ideas concerning the education of man and the education of the citizen. It is mainly a review of great historical concepts of education. Among other essays at least three are worth mentioning. Adam Podgorecki writes without Marxist phraseology in his "On the Notion of Evaluation," in which he questions the traditional, positivistic point of view. Zdzisław Cackowski writes on man as a creative being against the background of modern civilization. He discusses the problem of the compatibility of social interests and the individual, as well as the necessity, in a society of sane people, for motivations which override the individual. The closing essay, "Remarks on the Meaningfulness of World View Problems," is by Leszek Nowak. The aim of these "Remarks" is to show the differences between interpretations and predictions made by a humanist and those made by a "creator of a world view," or ideologist.

The volume contains a good deal of interesting and useful material, but the non-Marxist reader may well sigh after closing the book and think how much more interesting Polish philosophy would be without its ideological flavor.

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THE SMALLEST SLAVONIC NATION: THE SORBS OF LUSATIA. By Gerald Stone. London: The Athlone Press of the University of London. New York: Oxford University Press, 1972. xiv, 201 pp. \$12.00.

The Sorbs of Lusatia (they call themselves Serbs) have been the least known of all the Slav nations. Since the appearance of Dr. Stone's book, however, there is no longer any excuse for ignorance concerning their past and present fate. The volume contains chapters on their history, language and literature, folkways and folklore, music, and "position today," and a brief introduction deals with the location of the Sorbs, about which otherwise well-informed Slavists of the Western world are sometimes a little shaky, and the nomenclature used in regard to their group. The work is not only based on extensive reading in German, Sorbian, and other Slavic languages, it is also the result of personal acquaintance with the present-day Sorbs and their land.

Alone among the Slav peoples the Sorbs have never achieved even quasi statehood. Thus their history is almost exclusively social and cultural history, centering on literature and folk culture and the struggle to maintain the language against Germanization. Even today, though the Communist government of East Germany has given the Sorbs a considerable measure of cultural autonomy and legal guarantees more favorable to national growth than they ever possessed in the

past, the issue of this struggle is still in doubt. Numbers continue to decrease: Stone estimates that although in the early 1880s there were over 166,000 Sorbs, "a realistic figure today would be somewhere in the region of 70,000" (p. 184). It is in the schools, he concludes, that the struggle for survival as a cultural entity will be lost or won. Industrialization and the integration of the previously isolated Sorbian village communities into the German environment are the chief dangers to the continued maintenance of the Sorbian identity. Their position appears more hopeful in Upper Lusatia than in Lower Lusatia, where from the beginning the national awakening proved halfhearted.

A work that tries to cover so much in so brief a space runs the risk of becoming a mere catalogue of names and facts. Stone does not always avoid this pitfall. Two items, which should appear in even a select bibliography, are missing: Walter J. Rauch, *Presse und Volkstum der Lausitzer Sorben* (Würzburg, 1959), which is far more than merely a history of the Sorbian language press, and Józef Gołąbek, *Literatura serbo-lużycka* (Katowice, 1938), one of very few surveys of Sorbian literary history. But my only serious complaint about Stone's well-produced and informative book is that it is too short, especially since there is so little on the subject in English. Given more space he would have been able to discuss certain themes untouched in the present volume—for example, the eighteenth-century antiquaries and Pietists, or the Wends (i.e., Sorbs) of Texas.

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Z ILEGALITY DO POVSTANIA: KAPITOLY Z OBČIANSKEHO OD-BOJA. By Jozef Jablonický. Bratislava: Epoque, 1969. 531 pp. Kčs. 30.

This is a detailed, well-documented account of the Slovak non-Communist resistance movement in World War II by a Slovak Communist historian.

The Slovak resistance developed quite differently from the Czech resistance. After the breakup of Czechoslovakia in March 1939, Slovakia was separated from Bohemia and Moravia. While Bohemia and Moravia were occupied by the Germans and incorporated in the German Reich, Slovakia was given the trappings of independence and left unoccupied until August 1944. The Slovak government of Monsignor Jozef Tiso had to toe the German line closely in foreign affairs, but was allowed to control Slovakia's internal affairs. It was one thing to resist a foreign occupant and quite another to resist a native government, even one compromised by collaboration with Germany. Although a large resistance network was organized in Bohemia and Moravia almost immediately after their occupation by the Germans, in Slovakia resistance did not develop until later, and long remained without central direction. It was not until 1943 that, under the impression of the Battle of Stalingrad and the probability of Soviet occupation of Slovakia, two former agrarian politicians, Ján Ursiny and Jozef Lettrich, succeeded in uniting various resistance groups into a single non-Communist resistance movement. Next, they concluded with their Communist rivals the Christmas Agreement of 1943, calling for the restoration of the Czechoslovak Republic and providing for the creation of the Slovak National Council, composed half of Communists and half of non-Communists, as the supreme organ of the Slovak resistance movement.

In 1944, as the Soviet front approached, the Slovak National Council prepared