

was more or less accidental, it caused disproportions. In Seibt's survey the Czech authors have the highest percentage. Next in line are German historians and publicists, especially those with a family background in Bohemia or Moravia. It is surprising how little has been done in France. American scholarship is not presented adequately. Some publications are simply listed in footnotes (e.g., p. 220, n. 984); comments on other books (S. H. Thomson's *Czechoslovakia in European History*, Keith Eubank's *Munich*) are casual, unsympathetic. A more systematic excerpting of periodicals such as the *Journal of Central European Affairs* and the *Slavic Review* would have yielded additional titles, no less important for the overall picture than some of the ephemeral publications in Czech or German.

The fourth Sonderheft will be of great help to specialists in Czechoslovakia on both sides of the Atlantic. Seibt has not produced a dry descriptive catalogue but a provocative study which not only shows what has been accomplished but also points out the gaps and the future tasks. He does not pretend to write as a dispassionate bibliographer, but often joins the polemical contest and gives his opinion freely. With the help of his survey, students of Slavic and Central European affairs will be able to follow such complicated processes as the gradual modification among the German authors of a flatly negative judgment on Czechoslovak home affairs. Even more impressive is the subtle differentiation by the author of the successive stages through which Czech history writing passed in a comparatively short period, 1945–65. Another contribution to this subject from Professor Seibt's pen, "Ideologie und Geschichte," appeared in 1971 in a Festschrift for Hermann Heimpel and is worth reading.

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NATIVE FASCISM IN THE SUCCESSOR STATES, 1918–1945. Edited by Peter F. Sugar. Introduction by Lyman H. Legters. Santa Barbara: American Bibliographical Center—Clio Press, 1971. iii, 166 pp. \$9.50, cloth. \$4.50, paper.

These papers were originally prepared for a memorable conference sponsored by the Graduate School of the University of Washington in April 1966. The outgrowth of an international conference on the "Nationality Problem in the Habsburg Monarchy in the Nineteenth Century," this reunion of the participants in Seattle dealt with a subject to which little attention had been paid until the mid-sixties—the problem of fascism in the Successor States. The parallel lectures on each of the Successor States—one by an illustrious East European scholar and the other by his opposite number in America—have been published together in this volume.

Fritz Fellner of the University of Salzburg gives a brilliant and, one may add, courageous description of proto-fascistic tendencies in Austria. His contribution is the more valuable because so little has been said on the subject by Austrian scholars. R. John Rath of Rice University gives a good account of the Dollfuss-Schuschnigg years, despite his known sympathies for Schuschnigg. Jan Havránek of Charles University in Prague and Joseph F. Zacek of the State University of New York at Albany resume the histories of Czech "non-fascism" and Slovak "clerico-fascism." György Ránki of the Institute of History of the Hungarian Academy of Sciences and George Barany of Denver University give a good account of the complicated problem of the fascist currents in interwar Hungary. Henryk Wereszycki of the Jagellonian University of Kraków and Piotr S. Wandycz of Yale University con-

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