

recruits who understood neither language, the mortality rate declined precipitously and the literacy level increased to a near-West European level. The density of the railway network surpassed that of France; the increase in agrarian production and productivity enabled Hungary to compete in the world market; domestic capital accumulation assured self-sustained development and the exportation of Hungarian capital to less-developed Balkan countries; Budapest became a cultural and industrial megalopolis; and Hungary grew into a self-confident and expansionist empire. Hungarian expansionism helped to bring about the First World War, although the country's share in that catastrophe was undoubtedly small. Domestic imperialism guaranteed the continuous discontent of the lower classes and of the non-Magyar nationalities. Yet capitalism knew no nationality: mines, factories, and efficient farms were established wherever conditions permitted, thus benefiting the Germans, Magyars, Slovaks, and Serbs of western and southern Hungary, while the Magyars, Slovaks, Ruthenians, and Rumanians of eastern Hungary lagged far behind. It was the assimilationist policy of the government, somewhat successful in the cities and a total failure in the countryside, which helped to bring about the ultimate dissolution of Great Hungary.

There are no startlingly new theories in this book, but there are some fine *aperçus*, especially by László Katus and the master stylist Péter Hanák. There is also a harvest of interesting details, as well as innumerable statistics, charts, maps, and tabulations. If nothing else, the inclusion of the "Jewish question," discussed at last by several of the authors, marks this textbook as a must not only for university students in Hungary but for all those interested in Hungary's turbulent history.

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A SZOCIOLÓGIA ELSŐ MAGYAR MŰHELYE: A HUSZADIK SZÁZAD KÖRE. Compiled by György Litván and László Szűcs. Budapest: Gondolat, 1973. Vol. 1: 586 pp. Vol. 2: 582 pp. 85 Ft. for 2 vols.

This anthology (*The First Hungarian Workshop of Sociology: The Circle of Huszadik Század*) comprises two volumes of a long-neglected literature that deserves to be better known, both in Hungary and elsewhere. The journal *Huszadik Század* (*Twentieth Century*) was launched in Budapest in January 1900, at the initiative of a small group of enthusiastic young men led by Oszkár Jászi (1875–1957). Its purpose was twofold—to communicate new currents of thought in the social sciences, but especially sociology, to the wider, educated public at large, and to stimulate interchange and debate among the practitioners of the sciences themselves. During its heyday the journal fulfilled these purposes splendidly; one needs only to leaf casually through any volume of the journal (if he can find it!) to be quickly impressed with the amazing variety of ideas presented and with the authors' awareness of the best work being produced at that time anywhere in Europe or North America. Even more important, the volumes of *Huszadik Század* constituted a treasure trove of the critical application of these new ideas and methods to Hungarian conditions. One year after the first appearance of the journal, the Társadalomtudományi Társaság (Social Science Society) was also established, and *Huszadik Század* became its official organ.

From the very beginning *Huszadik Század* also partook of the nature of a sometimes-embattled cultural mission. Hungary at that time was ruled by an

aristocratic-plutocratic-clerical coalition of forces, which, during the very years the new journal was launched, had opened an attack on all forces for progressive change. It was a great tribute to the quality and perseverance of *Huszadik Század*, therefore, that it not only survived but thrived.

During the first few years the inner circle led by Jászi found it necessary to seek "front-men." The managing editor of the journal from 1900 to 1902 was Gusztáv Gratz, a liberal with close ties to the Establishment; and the president of the Social Science Society from the end of 1901 to 1906 was Count Gyula Andrássy, the prominent Establishment politician. Once the journal had established itself, however, and the original inner circle was augmented by new recruits (such as the Marxist Ervin Szabó, who joined the editorial staff in 1903), it began to grow bolder, with the result that the Establishment faction finally seceded from the journal entirely in 1906. This process was very closely connected with the confrontation then emerging in Hungarian society and politics at large, between the forces of conservatism and the forces for change. From 1906 till 1918 *Huszadik Század* and the Social Science Society were unambiguously in the forefront of the movement for change. Following the collapse of the monarchy, when Hungary became a battleground for the forces of revolution and counterrevolution, *Huszadik Század* had more difficulty finding its place, but that is another story. Suffice it to say that the journal ceased publication in 1919 and was revived for a very brief period before 1949.

The editors of the anthology, György Litván and László Szűcs, have performed very satisfactorily a most difficult task. As they state in their preface, the principal criterion of selection was "to present a faithful picture of the first workshop of Hungarian sociology" and to examine the work of the participants from the standpoint of "their intellectual and ideological quests" and the "direction of their political programs." The editors have also tried to include at least one work by each of the major figures who graced the pages of the journal so attractively. Some disproportions were inevitable. Thus Jászi's works are more prominent in the anthology than they were originally. One reason given is that he has rarely been published in Hungary since 1919; another is simply that not everyone could be represented as extensively as he might deserve. In a very few instances selections were taken from other journals when the editors felt it was justified.

The seventy-one articles and essays selected are grouped under six headings, corresponding to the various kinds of material which appeared in *Huszadik Század*. Under each heading the contributions are presented in chronological order and unabridged (unless specifically noted). Under the first heading, to give some examples, we find reflections on the general progress and aims of Hungarian sociology, such as Jászi's essay on "Science and Politics" (1906). The second heading presents debates which took place under the auspices of the Social Science Society. An indication of the editors' faithfulness to their aim is the reprinting of Gyula Pikler's address "The Greatest Defect of the Historical Materialist Point of View," but this section also includes in its entirety the famous debate between Bódog Somló and Ervin Szabó, "Concerning the Theory of Social Development and Some of Its Practical Applications." Section 3 contains a sampling of essays on specific social questions, including Jászi's "Several Points of View on the Nationality Question" (1907) and Jenő (Eugene) Varga's "Finance Capital" (1911). Section 4 features essays examining sociological concepts, such as Lajos (Ludwig) Leopold's "On Prestige" and József Madzsar's "Practical Eugenics." The fifth heading is entitled "The Mapping of Old Hungary" and includes a number of distinguished

studies, among them Róbert Braun's superb "Psychology of the Village" and *Huszadik Század's* opinion poll on "The Jewish Question in Hungary." Finally, section 6 features plans and polemics regarding Hungary's future, including Karl Polányi's "Crisis of Our Ideas" (1910), Jászi's "Dictatorship of the Proletariat" (1918), and György Lukács's "Bolshevism as a Moral Problem" (1918).

The editors have also written a forty-page introduction and have very considerably appended (1) a partial listing of debates held in the Social Science Society and (2) brief biographical sketches of all the authors in the anthology. It is a shame, however, that the book has no résumé in a non-Magyar language. All in all, this is a very fine edition. The payment of an old debt has been well begun.

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BARTÓKTÓL RADNÓTIIG: ELVEK ÉS UTAK. By *István Gál*. Budapest: Magvető Kiadó, 1973. 335 pp. 24 Ft.

This book is a collection of twenty-one articles written mostly in 1969–71 and published in various journals. The articles deal with Hungarian intellectuals, especially writers, who were productive in the period between the two world wars. Rather than being scholarly essays or literary criticism, these articles amount to reminiscences that might provide useful material in writing or rewriting the biographies of the intellectuals concerned.

The contents of the book, while useful to the Hungarian specialist, would not prove illuminating to the average Western reader. The book has no interpretive essay, no introduction, nor even a preface. What were the trends, the main characteristics, of intellectual life in Hungary between the two wars? How did the attitudes of these Hungarians differ from those of their counterparts in other societies? How did those trends fit into a general historical process? All these questions are not asked, let alone answered. Even the Hungarian specialist is apt to become confused by the unexplained references to long-forgotten incidents; only a few survivors who had been active in the period may be able to decode them.

Perhaps the articles of greatest import to the Western reader are those dealing with the collaborators of the short-lived review *Apolló*, of which István Gál was the founder and editor. *Apolló* appeared in the second half of the 1930s, and was dedicated to raising consciousness of an East Central European and Danubian community—a difficult task in a Hungary where the official foreign policy objective was the revision of the Treaty of Trianon. There certainly was no community of intellectuals in East Central Europe, for the Hungarian intellectuals (like the Rumanians, and the majority of Czechs and Poles) preferred to seek ties with the West (Gál himself is an English "major") and to consider their country as the "easternmost bastion" of West European civilization. The few who studied the languages or literatures of Hungary's neighbors were considered eccentrics. Only after 1948, and slowly even then, did the Hungarian intelligentsia begin to accept the notion that Hungary's ties with other East European nations were far closer, both historically and in the present. It is refreshing to read, therefore, that Béla Bartók, and even the Catholic poet Mihály Babits, did contribute to realizing a community of culture and interests a generation or two ago.

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