

Transylvanian (p. 403); and so on. Small points, no doubt, but taken together they indicate a certain unfamiliarity with the subject.

As for subject matter, emphasis is given to political and administrative history and foreign affairs. There are some very good chapters here, particularly those concerned with the political evolution of the monarchy from 1648 to 1748 (in which Kann argues convincingly that the monarchy's beginnings as a great power should be dated from 1648 rather than 1700–1748), the reforms between 1740 and 1792 (which he treats as a single, unified period), and finally the *Ausgleich* and its ramifications, Austrian political life and administration, 1879–1914, and the history of the First World War—all of which are detailed and balanced accounts. Economic questions are by no means neglected, but they are accorded less importance and space than politics and foreign affairs. Cultural matters are not well integrated into the whole, and, except for the Austro-Germans, they tend to become catalogs of authors and their works. In those sections dealing with the cultural achievements of the non-Germans we discern the main weakness of Kann's treatment of the nationalities: he does not penetrate to the inner sources of their nationhood and individuality and is, therefore, unable to give a connected history of their development. Largely for this reason, the final chapter—which deals with cultural trends from the 1860s to 1918 and is intended to prove the point that the dissolution of the monarchy was neither the end of the old era nor the beginning of a new one—lacks the force intended by the author.

These reservations notwithstanding, the book, as a whole, is a useful addition to the literature in English on the Habsburg monarchy; indeed, it is the most extensive account we have for the period covered. The narrative is supplemented by a long, well-arranged bibliographical essay, stressing works in German, English, and French, and a valuable appendix containing population and nationality statistics and maps.

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THE ANSCHLUSS MOVEMENT 1918–1919 AND THE PARIS PEACE CONFERENCE. By *Alfred D. Low*. Philadelphia: American Philosophical Society, 1974. xvi, 495 pp. \$8.00, paper.

This is an account of the abortive socialist-inspired movement to unite Austria and Germany in the final days of World War I and during the Paris Peace Conference.

The Anschluss movement of 1918–19 is less well known than the successful Nazi-inspired Anschluss movement in the 1930s. When the Germans occupied and annexed Austria in 1938, the Western press generally represented it as one more of Hitler's villainies perpetrated on an outraged but helpless Austrian people. Actually, the Anschluss movement had a long history, and the initiative toward it often came from the Austrians. It had its roots in the debates between the proponents of the "great" and the "small" German unification in the Frankfurt National Assembly in 1848. Bismarck, who was resolutely *kleindeutsch* in outlook, deliberately renounced any attempt to bring Austria into the Second German Empire. After unification, he ignored the agitation of Austrian Pan-Germans to return "home to the Empire" (*heim ins Reich*) and the movement subsided by the turn of the century. Toward the end of World War I when

the Austro-Hungarian Empire began to disintegrate and the German Empire was threatened with revolution, it was revived by Austrian Social Democrats who, like their German comrades, were traditionally *grossdeutsch* in outlook. When Social Democrats were swept into power in Austria and Germany at the end of the war, they inserted provisions for Anschluss into their respective constitutions. An appeal was then made to the Allied Powers at the Paris Peace Conference to accord the Austrian people the right of self-determination and union with their kinsmen in Germany (a right which the Allies had accorded the oppressed peoples of the defunct Habsburg Empire). However, to permit Austria to join Germany would have resulted in the German Empire emerging from the war larger (even after territorial losses to France, Denmark, and Poland) than it had entered it. The Allied nations, which had just engaged in a desperate war to defeat Germany and restore a balance of power in Europe, could not bring themselves to allow Austrian-German unification. The Allies, in violation of their own principles, forced Germany to guarantee Austrian independence in the Treaty of Versailles, and forced Austria to agree not to "alienate" its own independence in the Treaty of Saint Germain.

Low places the responsibility for preventing Anschluss in 1919 principally on France. This is not a novel conclusion, but Low brings much new documentary evidence to support it. To write this study, the author conducted research in the foreign office archives of the Allied Powers (France, Britain, United States, even Canada, but not Italy) as well as the Central Powers (Germany and Austria). He also surveyed the press of the countries concerned with the Anschluss question (including Italy). Unfortunately, he often fails to integrate his abundant sources properly. The narrative frequently breaks down into endless quotations of who said what to whom about the events under consideration. The subordinate issues—the disposal of Burgenland, Carinthia, the Sudeten Germans, and so forth—also are not well related to the main theme of the German-Austrian Anschluss movement. Nevertheless, Low has succeeded in finding and bringing together a vast amount of new information on an important subject, one which has long needed thorough exploration. His book constitutes an important contribution to Central European history in the twentieth century.

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HUMANIZMUS, REFORMÁCIÓ, ANTITRINITARIZMUS ÉS A HÉBER NYELV MAGYARORSZÁGON. By *Róbert Dán*. Humanizmus és a reformáció, 2. Budapest: Akadémiai Kiadó, 1973. vi, 272 pp. 58 Ft.

This book, edited by the Renaissance Research Group of the Hungarian Academy of Sciences, is one of the most important scholarly works published in post-World War II Hungary. The author confronts a long neglected theme in the history of sixteenth-century Hungarian culture—the influence of the Hebrew language and post-Biblical Hebrew literature on the ideological views of the humanists and reformers of ancient Hungary.

Dán examines the role of the Hebrew language and literature in Hungary from the period of the Renaissance court of Matthias Corvinus to Transylvanian Unitarianism. He searches out the original Hebrew sources which served and aided Hungarian translators and reformers in their new interpretation of the