

Still, the volume is not without some fine moments, notably Tibor Erenyi's study, "The Origins of the Hungarian Trade Union Movement," and the theoretical descriptive article by Marton Buza, entitled "The Hungarian Trade Unions in the Era of the Construction of Socialism." These two essays are conspicuous in the volume, in spite of their harsh ideological perspective, by their breadth and thoroughness. For Western readers, historians, and the general public alike, this badly edited, basically awkwardly translated, polemical volume will be of little interest and even less historical value. Compared with the many fine studies of the Academy's publishing house, the publication of this book will be greeted with little enthusiasm.

IVAN VOLGYES  
*University of Nebraska*

POLITICS IN HUNGARY. By *Peter A. Toma* and *Ivan Volgyes*. San Francisco: W. H. Freeman and Company, 1977. xii, 188 pp. \$12.00.

The Almond-Powell comparative model of "structure-function analysis" has been adapted by Toma and Volgyes for the study of Hungarian politics. The narrative is saturated with statistical information and illustrated with numerous tables, charts, and graphs. Pre-1949 Hungarian history is telescoped into a short chapter. A longer chapter is devoted to the Communist Party to show its all-encompassing importance. Despite official Hungarian claims of popular participation in politics and decision making, the authors conclude that in fact there is only nominal participation. According to a survey made by the authors, Hungarians scored poorly in identifying the formal structure and leaders of their government. This may be the result of their awareness that, regardless of official titles, János Kádár is the leader of the country, and the Communist Party is the controlling organ.

The relative success of the Kádár regime is attributed to his alliance policies (summarized by the phrase, "Those who are not against us are with us"), a general relaxation of political and economic coercion, and the introduction of the New Economic Mechanism in 1968 which changed the command-type economy to a socialist market-type economy and thus improved overall production and the standard of living. On the basis of their investigations, the authors state that even though the family, churches, and peer groups foster "countervailing values" upon the people, the citizenry "does not question the basic legitimacy of the system."

The book is jargon-ridden and often repetitious. The authors try to enliven the text with jokes and anecdotes, but unfortunately many of these have lost their punch in translation. More thorough editing would have eliminated the occasional misspellings, mistranslations, incorrect dates, and other minor annoyances.

The value of the book lies not so much in its methodology and the overwhelming use of data (most of which are available, even in English, in the statistical yearbooks), but in the honest and insightful conclusions drawn by the authors.

ANDREW FELKAY  
*Kutztown State College*

AMERIČKA REVOLUCIJA I DUBROVAČKA REPUBLIKA, 1763-1790. By *Dragoljub Živojinović*. Belgrade: Prosveta, 1976. 211 pp.

The American bicentennial has prompted numerous studies, including this modest work by perhaps the only Serbian historian who specializes in American topics. Dragoljub Živojinović has already written some engaging studies on Dubrovnik's economic and navigational history. This work builds on his findings to embrace practically every aspect of the maritime republic's relations with the Americas and especially with the embattled colonies of the Revolutionary period. Much that is new

(and even useful) can be learned from Živojinović's effort. The problem is that this short monograph is not very well focused, nor can it be. The interplay between the diminutive Adriatic state and the emerging American colossus was so limited that it only attracts attention during anniversary celebrations.

Živojinović devotes considerable space to the earliest contacts between Dubrovnik and the New World. These associations, as he portrays them, are rather circuitous. For example, a page or so is devoted to John Smith's 1601 voyage to Dalmatia and to his conversations with various notables. But as Živojinović notes, "In the preserved source there is not a single mention that . . . Smith talked about the New World, either about the Spanish Empire, or about England's efforts to build her colonies there."

The chapters devoted to the course of the American Revolution are much more substantial. These portions are a much needed synthesis for interested Yugoslav readers. Živojinović also discusses Dubrovnik's attempts to remain neutral during the North American crisis. The republic's ruling senate found faithful—if somewhat anti-British—informants among its most agile foreign representatives. Consuls d'Ayala (Vienna), Doderò (Cádiz), and Favi (Paris) were inclined to favor the Americans' Bourbon allies (France and Spain), an inclination enhanced by their direct contacts with the representatives of the Continental Congress. (Favi's correspondence with the senate on American topics was recently translated into English and published by Wayne S. Vucinich.) Yet even after most of the powers recognized the independence of the thirteen colonies, the cautious senate never moved beyond the 1783 *de facto* recognition.

The most interesting chapters are devoted to the echoes of the American Revolution in the works of Dubrovnik's notables. The famed scientist Rudjer Bošković (1711–87), along with lesser-known political and literary figures, such as the nobles Tomo Basiljević-Bassegli (1756–1806) and Antun Sorokočević-Sorgo (1775–1841), all reacted to the changes in North America. Basiljević and Sorokočević analyzed American developments as partisans of political reform in their homeland and in Europe generally.

It is a pity that Živojinović could not do without pamphletary outbursts in his comments on the intellectual climate of late eighteenth-century Dubrovnik. His intemperate sallies against the Catholic church are superfluous and misguided, an attitude which stems partially from his negligible understanding of the influence of the enlightenment on ecclesiastical thought. (Had he acquainted himself with the rudiments of church history, Živojinović would not have included Saint Thomas Aquinas, the Bible, and "Puritan theologians" in patristic literature [p. 183].) Sections of the book will not promote understanding between Serbs and Croats, nor will Živojinović's cliché-ridden and affected style win him any literary prizes.

Ivo BANAC  
Yale University

THE MACEDONIAN ORTHODOX CHURCH: THE ROAD TO INDEPENDENCE. By *Doné Iliovski*. Translated by *James M. Leech*. Skopje: *Macedonian Review* Editions, 1973. 131 pp.

Religion has played a significant role in the awakening of national consciousness and has been an integral part of the culture of the Balkan peoples. Mr. Iliovski argues that the establishment of a national, independent Macedonian Orthodox church was not only canonical, but also in accord with the historical development of the modern Orthodox churches in southeastern Europe. He further believes that all those who oppose it are fighting a losing battle. The author traces what he regards as the history of the Macedonian Orthodox church from early times to the end of the 1960s. After