

(p. 42). In Hungary, "where class differences had such sharply pointed contours, the transit from one class to the other was perhaps harder than anywhere in Europe" (p. 82).

The social backwardness of Central and Eastern Central Europe was only overcome after 1945. "What has been reserved since time immemorial only to a privileged few, like travel, became now accessible to the masses. The social revolution levelled off society to a degree never experienced before. . . . If there is a hope for the renunciation of chauvinism, it certainly lies in these new patterns" of life (p. 226f.). The reviewer agrees with this judgment of the author as fully as he subscribes to the last sentence of his book that "forcible mass transfers of people do not serve the true interests of humanity, therefore it seems urgent that a universal prohibition of forcible population displacements under a binding international convention be considered by all nations." This last position leads far beyond the problem of the Danubian Swabians and of the Magyars themselves. It presupposes the rise of a more tolerant and pluralistic society, without messianic arrogance, enforced assimilation or legalistic attachments to historical rights, everywhere. And this, alas, seems still far in the future.

—HANS KOHN

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Revista Bimestral

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