to 1526;" and "History of Bosnia and Hercegovina from Early Medieval Times to 1945."

At the University of Toledo Bogdan C. Novak is teaching the following courses: "Central Europe I" (the Habsburg empire to 1792); "Central Europe II" (the Habsburg empire, 1792-1918); and "Central Europe III" (Austria, Hungary, Czechoslovakia, and Jugoslavia, 1918 to the present).

Solomon Wank, at Franklin and Marshall College, is giving a seminar on "The Problem of Nationalism in the Habsburg Empire, 1848-1914."

In the spring term of 1968-1969 Otakar Odložilík gave at the University of Pennsylvania a 2-hour graduate colloquium on "The Collapse of the Central Powers in 1918 and the Emergence of New Nations in the Danubian Area."

CONFERENCES

A number of United States and Canadian historians have recently discussed various aspects of Habsburg, Austrian, and Hungarian history at conferences both in Europe and in the United States and Canada.

In August, 1968, Stanley B. Kimball, of Southern Illinois University at Edwardsville, read a paper on "The Czech, Moravian, and Slovak Maticas" at the sixth International Congress of Slavists in Prague. The next month Stephen Fischer-Galati, of the University of Colorado, attended a special conference at the University of Vienna devoted to a discussion of "The Peasantry and Industrialization in Eastern Europe in the Late Nineteenth and Early Twentieth Centuries." Steven Bela Vardy, of Duquesne University, was a participant in the Hungarian-Italian Conference on Economic History that was held on February 28-30, 1970, at the Institute for Cultural Relations in Budapest.

In April, 1969, Stanley B. Kimball read a paper on "Recent American Historiography on East Europe" at the Midwest Slavic Conference at the University of Nebraska. On June 6, 1969, William H. Hubbard, of Loyola College of Montreal, read a paper on politics and society in Graz at the annual meeting of the Canadian Historical Association at York University. Gordon Craig, of Stanford University, served as commentator for the paper. George Barany, of the University of Denver, was chairman of a session on "The Impact of

World War II on East Central Europe" at the sixty-first annual meeting of the Pacific Coast Branch of the American Historical Association at Santa Clara, California, in September, 1969.

Modern Language Association Meeting at Denver, Colorado, December 27-29, 1969

A special seminar chaired by Robert O. Weiss, of the State University of New York at Binghamton, was devoted to "New Findings in Austrian Literature" at the Modern Language Association meeting in Denver, Colorado, on December 27-29, 1969. Two discussions at the session were of special interest to students of Austrian history. One was the contribution of Rena Schlein, of the City University of New York, who spoke on "Die Entlarvung der Heuchelei in den Werken Arthur Schnitzlers." Miss Schlein analyzed the decadence of Austrian and Viennese liberalism that led to the election as mayor of Vienna of Karl Lueger, Adolf Hitler's idol and certainly the most forceful Austrian politician of Schnitzler's time. Miss Schlein pointed out the various causes and effects of Austrian anti-Semitism and discussed how anti-Semitism influenced some of Schnitzler's views.

Harry Zohn, of Brandeis University, presented a paper on "Current Criticism of Karl Kraus." He examined the views of various critics of the "great critic" of the established order in both the imperial monarchy and the Austrian Republic and analyzed the meaning of what is perhaps Kraus' most well-known and most controversial sentence: "Mir fällt zu Hitler nichts ein." It will always be regarded as somewhat puzzling that Kraus sided with Dollfuss and Schuschnigg—courageous persons, no doubt, but would-be restorers of Austria's "old establishment."

State University College at Fredonia ROBERT RIE

The American Historical Association Convention at Washington, D. C., December 28-30, 1969

Two of the three papers on the joint program of the Conference on Slavic and East European History and the American Historical Association at the annual convention of the American Historical Association in Washington, D. C., on

December 28-30, 1969, dealt directly with the Habsburg monarchy. This session was devoted to "The Enlightenment in Eastern Europe." Paul P. Bernard, of the University of Illinois, was chairman, and J. Robert Vignery, of the University of Arizona, was commentator.

Joseph F. Zacek, of the State University of New York at Albany, read a paper on "The Czech Lands." Pointing out that the Czech lands felt the strong impact of the Austrian Enlightenment during the reigns of Maria Theresa and Joseph II, he briefly sketched the major reforms of the two monarchs as they affected the Bohemian kingdom: the attack on the historic political offices of the realm and the remaining rights and powers of the estates; the streamlined judicial system, staffed by experienced bureaucrats; the de-feudalized legal codes; the partial emancipation of the serfs; the cameralist-inspired support of manufacturing; the dissolution of the monasteries; and the transfer of the refurbished educational system and censorship offices from the Jesuits to more tolerant, often secular, hands. Zacek maintained that the Bohemian Enlightenment was closely connected with the Czech national revival. Joseph II's centralizing policies, he asserted, provoked the Bohemian nobility into a distinct *Landespatriotismus* and stimulated them to seek scholarly support to defend the historic political rights of the kingdom from the displaced clerical intelligentsia and then from the new generation of scholars descended from the Czech peasantry. The latter, who were strongly imbued with a feeling of Czech patriotism, benefited from the relaxed intellectual climate in the monarchy and began systematically to lay the bases for the modern Czech nation.

In a report on "Hungary," George Barany, of the University of Denver, concentrated most of his discussion on Michael Csokonai, the greatest poet of the Hungarian Enlightenment. He emphasized the impact of Italian, German, Swiss, French, and English literary trends on Csokonai's poetry and pointed out how Csokonai's writings demonstrate the impressive expansion of the Hungarian intellectual horizon towards the end of the eighteenth century. As for the roots of the emotional reaction to Josephinism in Hungary, Barany maintained that the cultural nationalism which fomented politically-motivated magyarization in subsequent decades was stimulated by powerful European intellectual trends which were transmitted to

Hungary by the sentimental novel and by pietism. Both the Lutheran Slovak and the German communities of northern and western Hungary played a significant role in bringing "enlightened" ideas to Hungary. Also important were the traditional connections of the Hungarian Calvinists and the Transylvanian political leaders with the leaders of Swiss, German, Dutch, French, and English religious and political thought. However, Vienna was especially important as from the capital "enlightened" ideas spread to Hungary as well as to the rest of eastern and southeastern Europe. The Enlightenment had such an impact on Hungary that even after the Habsburg dynasty made a compromise with the conservative landowning groups in the 1790's and attempted to put the clock back to the pre-Josephinian days, the powerful forces of change could not be entirely eliminated from the Hungarian scene.

Conferences during the Spring and Fall of 1970

Material discussed at two sessions of the annual meeting of the Southwestern Social Science Association in Dallas, Texas, on March 26-28, 1970, is of interest to students of Austrian history. One was a program in the history series on "Austrian Foreign Policy after 1848. The Metternichian Legacy," of which Paul W. Schroeder, of the University of Illinois, was chairman. In a paper on "Felix Schwarzenberg, *Armeediplomat*," Kenneth W. Rock, of Colorado State University, expressed the opinion that Schwarzenberg's foreign policy essentially differed from Metternich's only insofar as he adjusted his diplomatic policy to the new realities of 1849 and the 1850's. In fact, in Rock's opinion, the only significant departure from pre-1848 foreign policy can be seen in Schwarzenberg's efforts to rally the middle-sized German states to the Austrian cause and his willingness to use force against Prussia to prevent a *kleindeutsch* solution of the German problem. Roy A. Austensen, of Illinois State University at Normal, in his paper on "Count Buol and the Metternich Tradition," maintained that, although Buol was impatient with Metternich's inactivity in the 1840's and looked with favor on Schwarzenberg's more vigorous diplomacy, he made no significant departures whatever from Metternich's basic principles. The main difference between the two men was that whereas Metternich was a master in the field of diplomacy

Buol was a mediocrity. R. John Rath, of Rice University, served as commentator for the program.

The other program was a special session on "Nineteenth and Twentieth Century Balkan Nationalism," of which R. John Rath was chairman. It was organized under the auspices of the Southwestern American Association for the Advancement of Slavic Studies. Included were papers on "Nationalism and the Romanian Experience in the Thought of Nicolae Iorga," by William O. Oldson, of Florida State University; and "The Omladina as a Mobilizing Force," by Gale Stokes, of Rice University. The paper of especial interest to scholars of the history of the Habsburg monarchy was the one on "Vienna's Dilemma: Slavs and Magyars in the Early 1840's," by Arthur G. Haas, of the University of Tennessee. Gunther Rothenberg, of the University of New Mexico, was commentator for all three programs.

Of particular interest to specialists on the Transleithanian half of the monarchy was a conference on Hungarian history at Colorado Springs, Colorado, on May 1-2, 1970. Among those present at the meeting was Joseph Held, of Rutgers University.

At the annual meeting of the Pacific Coast Branch of the American Historical Association in Portland, Oregon, on September 3-5, 1970, there was a special program, chaired by Gabor Vermes, of the University of California at Los Angeles, on "Right-Wing Movements in Eastern Europe." S. V. Utechin, of the University of Kansas, read a paper on "Ustrialov and the Ideology of National Bolshevism." The title of the paper by Nicholas Nagy-Talavera, of Chicago State College, was "The Iron Guard and the Arrow Cross: A Comparison." Max Riedlsperger, of California Polytechnic Institute, reported on "The Third Force." The commentators were Eugenia Nomikos, of California State College at Hayward, and Albin T. Anderson, of the University of Nebraska.

The American Historical Association Convention at Boston, Massachusetts, December 28-30, 1970

Three sessions of the American Historical Association Convention at Boston, Massachusetts, on December 28-30, 1970, were of particular importance to persons interested in the history of the Habsburg monarchy. One was the joint session

of the American Society for Reformation Research and the American Historical Association on "The Reformation in Czechoslovakia," of which Frederick Heymann, of the University of Calgary, was chairman.

The first paper at this session was given by Prof. Otakar Odložilík, of the University of Pennsylvania, on the topic "A Church in a Hostile State: *Unitas Fratrum.*" Odložilík gave a clear picture of the special relationship between the Utraquist Church, as protected by King George of Poděbrady and dominated by the archbishop-elect John of Rokycany, and the Unitas Fratrum movement, which worked for separatism from Catholicism and which was originally developed under the influence of the great religious thinker Peter Chelčický and directed by Gregory of Prague and later by Lucas of Prague. In the period dominated by the Jagiellon kings of Bohemia the originally rather weak sect steadily grew in strength and even gained a strong group of members among the nobility. Moreover, it gradually established relations with the Utraquist Church and with Lutheranism. Yet, difficulties eventually beset the movement, first of all during the harsh reaction after the Schmalkaldic War. During the reign of Maximilian II, the Unity of Brethren were for a time able to be in a fairly safe position, especially after moving from Bohemia to Moravia, but the situation became more complex during the reign of Rudolf II. After the "revolution" of 1618 and the subsequent Battle of the White Mountain, however, the Unitas Fratrum suffered a catastrophe from which it never recovered.

Prof. Odložilík gave a broad picture of one of the most important early movements of the Reformation from the fifteenth to the early seventeenth century. Prof. J. K. Zeman, of Acadia Divinity College, concentrated on a single phenomenon of the earlier Czech Reformation which thus far has not been adequately treated: the rise of religious freedom. Zeman showed that religious toleration and freedom of religion had emerged in Bohemia and Moravia earlier than anywhere else. In the two decades from the death of Hus to the proclamation of the Compacts in 1436 religious pluralism was tolerated and accepted. Later on, especially under Pope Pius II, the papacy attempted to destroy the Compacts, without which it would have been impossible to maintain a mutual tolerance of the Catholic and the Utraquist churches and to

assure the legal equality of both groups. The Poděbradian era (1440-1471) was described by Prof. Zeman as a period of transition from a state dominated by the Catholic Church to ecclesiastical dualism between the Catholics and the Utraquists. This dualistic character was further strengthened by the Religious Peace of Kutná Hora, which was accepted by the members of the diet in March, 1485, and permanently renewed in 1512. The Peace of Kutná Hora applied to everyone, even people of the lowest status. The second Hussite Church, the Czech Brethren, however, frequently found itself in a situation where its members could not enjoy the blessings of tolerance. This was especially true in Bohemia. In Moravia, where some of the leading nobles were Utraquists, the situation, however, was much better. Prof. Zeman described the multitude of differing yet generally peacefully co-existing churches or sects of that period. Among them in the early sixteenth century was the newly-formed Anabaptist sect.

Prof. Marianka Fousek, of Rosary College, functioning as commentator, questioned Prof. Zeman's near-equation of pluralism in a single church (a situation somewhat parallel to the High and Low Church parties in the Anglican communion) and religious freedom. The Hussites, she pointed out, simply could not be suppressed in the fifteenth century. In the sixteenth century the situation became more difficult for them in Bohemia, and after the Schmalkaldic War King Ferdinand singled out the Unitas for stern punishment. The Utraquists, however, escaped unharmed, according to Prof. Fousek, as a consequence of Ferdinand's "divide and conquer" policy.

University of Calgary FREDERICK G. HEYMANN

Helen Liebel, of the University of Alberta at Edmonton, presented a paper on "The 'New Economics' and the Rise of Enlightened Reform in Austria, 1765-1790" at a special session devoted to "Enlightenment and Despotism," of which John G. Gagliardo, of Boston University, was chairman. Maintaining that Enlightened Despotism was definable in terms of the socio-economic crisis of the entire western world after the Seven Years' War, she discussed the reforms instituted in Austria in an effort to meet the crisis. She pointed out that there were important differences between the economic re-

forms attempted by Joseph II and Frederick the Great and emphasized the influence which Grand Duke Leopold of Tuscany and Count Karl von Zinzendorf wielded on the former. Placing particular stress on Joseph's attempts to reform the tax system, she pointed out that his "proposed tax reforms failed because of his distorted understanding of economic principles and because of the surrounding economic crisis, not because the 'new economics' was false, came too soon, or threatened unenlightened 'vested interests.'" Leonard Krieger, of Columbia University, was commentator for the program. The other paper read was a general one on "Enlightened Despotism: A Reconsideration," by Emile Karafiol, of the University of Chicago.

The topic discussed at the joint session of the American Historical Association and the Conference Group for Central European History was "Central European Rightist Movements during the Interwar Years—a Reappraisal." The chairman of the session was R. John Rath, of Rice University.

John Haag, of the University of Georgia, read a paper on "Othmar Spann and the Doctrine of 'Totality.'" He discussed at length Spann's thesis of spiritual regeneration and corporatism and the concepts behind the new "universalistic" society which Spann believed would resurrect the German people from the depths to which they had fallen because of the excesses of capitalism, mass democracy, and Marxism. For a time Spann exerted considerable influence over various rightist groups, particularly the National Socialists. Eventually, however, he fell into disfavor with the National Socialists, who after the *Anschluss* arrested him and sent him to Dachau.

"The Austrian Heimwehr" was the subject treated by C. Earl Edmondson, of Davidson College. He pointed out that the Heimwehr was by no means a moribund movement before 1927, as has sometimes been maintained. There was no sharp ideological break in the Heimwehr any time during the 1920's. Throughout the decade the Heimwehr prepared for aggressive, anti-democratic participation in Austrian politics. Its leaders concentrated on unification and military preparedness and readied plans for a putsch.

Reginald H. Phelps, of Harvard University, talked on "The Early Years of the National Socialist Movement." Discussing

the social milieu out of which the movement grew, he emphasized the prevailing spirit of Bavarian particularism and the strong counterrevolutionary mood of the Bavarian populace after 1919. A considerable number of voters, he pointed out, swayed between the left and the right. Hitler took advantage of the prevailing mood, and in his propaganda he stressed mainly immediate national, regional, or local issues. Among the early members of the movement were a substantial number of laborers and artisans.

The commentator, Klemens von Klemperer, of Smith College, suggested that all three papers might have addressed themselves less to the German-oriented and more to the Austrian aspects of the rightist movements under discussion. Students of Austrian history, he advised, should come to terms with the problems of an indigenous Austrian fascism. They should stop measuring Austrian fascism by the models of German National Socialism and Italian fascism which make it appear marginal, less dynamic, less totalitarian, merely "authoritarian" or "conservative." Fascism, being ill-defined, should be assessed in terms of its components, especially the attempt to overcome an inevitable pluralism and to recreate an irretrievably lost past by means of magic and terror.

PUBLICATION PROJECTS

The first volume of *Rumanian Studies,* an annual devoted to the humanities and social sciences, has appeared under the sponsorship of the Russian and East European Center and the Graduate Research Board of the University of Illinois. The editor is Keith Hitchins.

Both American and Romanian scholars have contributed to the first number: Barbara Jelavich, of Indiana University, on Russia and the double election of Prince Alexander Cuza; Dan Berindei, of the Institute of History of the Romanian Academy in Bucharest, on the formation of a Romanian national state in 1848; Philip Eidelberg, of Montclair State College, on the agrarian policy of the Romanian National Liberal Party; Mircea Zaciu, of the University of Cluj, on the Romanian novelist Camil Petrescu; Petru Comarnescu, art critic in Bucharest, on the Romanian and the universal elements in the work of Constantin Brâncusi; and Richard Todd, of Wichita State University, on recent excavations at His-