operations, literally cornering the market in iron production and export. In the enterprise of monopolizing the production of an essential commodity, however, they had at least one precursor, the Stroganov family. Throughout Hudson's study the spectre of the Stroganovs hovers just over the horizon as another, earlier example of Russian "entrepreneurs," but is not brought to the fore. Apparently the older family was aware of its new, energetic competitor, but refrained from seeking to drive it out of business, as the Demidovs might have done had family roles been reversed. Somewhat at arm's length for two generations, the families did finally strike at least one marriage between a Stroganov and a Demidov of the fourth generation.

Because the first two generations of Demidovs were the real entrepreneurs of the family, Hudson showers most of his attention upon them. By the third generation, the family was withdrawing from personal management of the business, preferring high society and urban pursuits to hot hard work in the wilderness of the Urals.

Familiar with similar research on early industrial families in other countries, Hudson finds an explanation for the Demidovs' distinctiveness in industrial empire-building in their religious dissidence; they were Old Believers. Hudson refrains from isolating this as the single cause, but it seems to overshadow all the others. Before leaving his study, Hudson also suggests reasons for the failure of more monopolists and industrialists to appear in Russia, placing the blame most squarely upon the system of serfdom. Here as with the explanation for the rise of the Demidovs the reader is left slightly uncomfortable, not sure that reasons have been explained as much as that formulaic answers have been adduced.

Is it still excusable for a press to publish a book in typescript? In the light of recent advances in inexpensive, desk-top printing, Hudson has been done an injustice. The reader is further irritated by the absence of an index, surely not a cost-saving omission since there are three photographs. There are also a number of anachronisms and infelicities. Novosibirsk is given as a place name in the 1720s (p. 46). Catherine is seen bestowing an Order of St. Stanislav when Russia had no such honor (p. 90). Prince A. D. Menshikov was in no position to bestow patronage during the reign of Anna (p. 66). A symbiosis is seen transforming the Demidovs into leading magnates (p. 37). Despite its shortcomings, this book provides a useful summary and synthesis of recent Soviet scholarship, a value enhanced by the introductory essay.

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While three earlier volumes in this series dealt with specific aspects of the holocaust in Hungary, The Tragedy of Hungarian Jewry is more ambitious in scope. It includes a documentary section pertaining to the holocaust, as well as four essays by scholars from Canada, Israel, France, and The Netherlands, which deal not only with the holocaust, but also with its interwar antecedents and its aftermath in the People's Republic of Hungary.

The most original and interesting part of this volume concerns the postwar period. Between 1945 and 1948, when the Communist Party attained power in Hungary, approximately one-third of its members were Jewish, many of them, most notably Mátyás Rákosi, occupying high positions. Yet, because of the simple
equation that has been drawn—generally by anti-Semites—between Rákosi's reign of terror and Hungarian Jews, until recently there was no scholarly research about this subject, as Peter Vardy points out in his essay "The Unfinished Past: Jewish Realities in Postwar Hungary." Victor Karady's "Some Social Aspects of Jewish Assimilation in Socialist Hungary," a careful analysis of the role of Jewish survivors in the Hungarian Communist Party, demonstrates that the subject is now attracting the attention of scholars in Hungary. It is Karady's achievement that by combining the results of their research with his own, he is able to explain the reasons and nature of Jewish support for the new régime, while showing why it is inaccurate to equate the régime with Jewish rule. Many Jews were attracted to the Communist Party—the only party which seemed to offer a genuine break with the pre-war, anti-Semitic régime. They were, moreover, exceptionally well-qualified to occupy the positions which opened up as a result of radical social reorganization in post-war Hungary both because of their relatively high level of education and because of their "political reliability"—having been an oppressed minority, they were "untainted" by association with the Horthy régime. Yet according to one estimate at the very most one-seventh of adult Jews in Hungary at the end of the war were Communist "sympathizers," and less than half of these were active in the Party. In an attempt to protect or advance their careers, moreover, thousands of gentile members of the middle-class reversed their politics and stampeded into the Communist Party. Nor was Jewishness a safeguard against persecution during the Rákosi régime.

Somewhat less successful, though no less fascinating, is Karady's analysis of the psychological aspects of Jewish integration into the new system. For example, trying to explain how Jews, who lacked any tradition of collective or individual violence, came to support a system based on state terror, Karady fails to ask how many of the Jewish cadres were fully aware or supportive of the brutality of the Rákosi régime.

Unfortunately, not all the essays in this volume attain the level of Karady's. Vardy's essay is very difficult to follow, probably owing to poor translation. Yehuda Don's "Anti-Semitic Legislations in Hungary and Their Implementation in Budapest—an Economic Analysis" promises much more than it delivers. Don discusses the two laws enacted in Hungary in 1938 and 1939 to curtail Jewish participation in economic life. He purports to provide an empirical examination of the impact of these laws on the employment structure of the Budapest Jewish community by comparing the results of the 1935 Budapest census with those of the 1941 Hungarian census. The value of such a comparison is far from clear, however, since as Don himself explains, the first anti-Jewish law was never implemented and the second was applied unevenly, affecting primarily middle and lower class Jews. The reason for this was twofold: thanks to increased public expenditures, primarily for rearmament, the problem of unemployment which had made anti-Jewish legislation politically expedient, vanished by 1939; more important, Hungarian politicians recognized that the participation of Jews—especially of industrial magnates, the owners and managers of large commercial establishments and the most successful members of the professions—was essential for the welfare of the economy. To discover the real impact of anti-Jewish legislation Don is forced to rely on fragmentary evidence provided by contemporaries.

John Conway's "The Holocaust in Hungary: Recent Controversies and Reconsiderations," the only essay in this volume which deals with the holocaust itself, is a revised version of an article which appeared in 1984 in Vierteljahrshefte für Zeitgeschichte. Given the fact that the extermination of Hungarian Jewry began when Germany was heading for defeat, and when allied powers and the leaders of Hungarian Jewry had been advised of the mass murders proceeding at Auschwitz, asks Conway, "could more have been done to avert, or at least to mitigate" the tragedy? Relying primarily on secondary literature in