

The reasons for the failure and ultimate extinction of the Paris club movement are clearly enunciated by the author. Although Amann obviously is sympathetic to the clubs' cause, he is pitiless in attributing responsibility for their debacle. The clubs were disorganized and their leaders "naive"; their efforts were "mismanaged," ineffective, and marked by "political incompetence." As Amann tersely remarks in his conclusion, "anarchical mass movements may be exhilarating for the participants, but they are rarely effective instruments for achieving limited, practical goals." The demise of the clubs, in sum, was due more to their own failings and insufficiencies than to any conscious efforts by the authorities to suppress them.

Amann's history of the clubs is remarkably solid in most ways. It is written in an engaging, sprightly style; it is exhaustively researched and extremely perceptive. Unfortunately, however, its excellence is marred by some minor but irritating shortcomings. It is a pity that the author plays somewhat loosely with statistics when calculating club membership, and that he overwhelms the reader with unnecessarily elaborate footnotes which are often longer than the text itself. Moreover, it is regrettable that this work appears to be designed to appeal only to the specialist; it fails to provide the background material on the Revolution of 1848 which would make it easily intelligible for anyone unfamiliar with mid-nineteenth century French developments. Finally, the author's indictment of the Paris club movement for loose organization could also be turned against him, for he fails to integrate fully the massive amount of information which he has assembled into as cogent and powerful a study as this could have been.

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PETER BROCK. — *The Slovak National Awakening: An Essay in the Intellectual History of East Central Europe*. Toronto and Buffalo: University of Toronto Press, 1976.

Divided by religion, deprived of their own governing class, and isolated from each other — and from other peoples — by geography, the Slovaks were for centuries among the least visible of European peoples and were exceptionally slow in attaining national identity. Lacking an adequate self-image, they could hardly hope to project a self-confident image to the rest of the world; as a result, the world could and did steadfastly ignore them. This neglect is now being overcome and to this rendering of historic justice Professor Brock of the University of Toronto is now making a contribution. In the preface, the author defines his topic closely: his job involves intellectual history, no more, no less. Political or economic history are outside his purview as he candidly says. Chronologically, his account spans the period from 1780 to, but not including, the year 1848.

Until recently, scholarly history of the Slovaks was the domain of Protestant Slovak writers. Their conception tended to slight the part played by Roman Catholics, in practice this meant Roman Catholic clergymen, in the evolution of Slovak nationhood, and this viewpoint was adopted by historians in the West. Brock broadens this conception and adds realism to Slovak history by writing the Roman Catholics into the script. His is, in effect, a "revisionist" history albeit one written without the distorting passions revisionist historians often display. He is content to "tell it like it was." He demonstrates that not only did Roman Catholic clergymen play an important role in the development of Slovak nationhood but supplied

the initial thrust in this process, in the last years of the eighteenth century. To use Brock's words: "The first step in the emergence of a Slovak national consciousness had been taken by members of the Catholic intelligentsia" (p. 18). Led by the priest Anton Bernolak, the Catholics accomplished this task by postulating a "separate identity of the Slovak language vis-a-vis Czech" (p. 18). However, they failed to define the identity of the Slovaks vis-a-vis the Hungarian "nation"; it was left to the Protestant nationalist leaders to do so, during the 1830s and 1840s. By 1848, the ingredients for a full-fledged Slovak identity had all been assembled, with the Protestant Stur and his colleagues devising a new literary language that would in time become the universally accepted medium of literary expression by the Slovak people. Professor Brock handles his topic with sympathy and great skill; his expertise even extends to the knowledge of the Magyar language — an important asset rarely found in the intellectual armoury of Slavic specialists. A critic might only suggest that, this being essentially an essay, it would have been helpful to provide the reader with some comprehensive reflections on the weakness of Slovak nationalism in modern times; and on the implications of the influence of the clergy, so pervading in the Slovak case, in giving shape to that nationalism. But this could be the subject of another essay.

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*Michel Bakounine et ses relations slaves 1870-1875*. Textes établis et annotés par Arthur LEHNING. Archives Bakounine, Leiden: E.J. Brill, 1974. Volume V.

*Michel Bakounine et ses relations slaves « 1870-1875 »* constitue le 5<sup>e</sup> volume des Archives Bakounine. L'intérêt de cette collection n'est plus à souligner et la qualité du travail de l'éditeur Arthur Lehning est aussi remarquable au 5<sup>e</sup> volume qu'au premier en 1961. La politique suivie par les Archives ne vise pas à une publication purement chronologique des œuvres complètes de Bakounine mais cherche à poursuivre l'édition française de ses œuvres commencées en 1895 et interrompue au volume VI en 1913. Les documents de chaque volume sont regroupés sous un thème et c'est ainsi que nous disposons déjà de *Michel Bakounine et l'Italie 1871-72 (2 tomes)*, *Michel Bakounine et les conflits dans l'internationale 1872*, *Étatisme et Anarchie 1873*, *Michel Bakounine et ses relations avec Seigej Necaev (1870-1872)* et maintenant de, *Michel Bakounine et ses relations slaves (1870-1875)*, ces trois derniers volumes formant un tout sur l'ensemble des activités de Bakounine sur le plan russe et slave durant les années 1870-1875.

Comme dans les volumes précédents, Arthur Lehning fait précéder les textes eux-mêmes par une longue et utile introduction. Cette présentation (85 pages) se situe aux antipodes de l'introduction passe-partout. Elle est très spécialisée par rapport au sujet du volume qui est lui-même circonscrit de façon étroite; elle ne s'écarte en aucune façon de son objectif qui est de mieux faire comprendre les textes présentés et de faire ressortir tout leur intérêt. En ce sens, Lehning cherche d'abord à situer le lecteur quant aux organisations à l'intérieur desquelles milite Bakounine. Qu'il s'agisse de la Fédération romande, de la Section genevoise de l'alliance internationale de la démocratie socialiste, de la Ligue internationale de la paix et de la liberté ou de la Fraternité russe, l'auteur passe avec une aisance remarquable de l'une à l'autre, situant à mesure le rôle joué par Bakounine. La connaissance intime que Lehning possède de ces structures multiples, complexes