

connection between the *narodnjaki* and politics in Slovenia proper could also have been explored in more detail.

All of these, though, are relatively minor reservations about a very impressive work. In sum, Winkler's work stands as a strong if weighty addition to the political history of the multinational northern Adriatic region, and as yet another impressive work in the *Südosteuropäische Arbeiten* series of the Oldenbourg Verlag.

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Irena Gantar Godina, ed. *Intelektualci v disapori/Intellectuals in diaspora*. Ljubljana: Založba ZRC, 1999. 248 pp. (paper). ISBN: 9616182730.

The twenty-six articles in this volume are the proceedings of a symposium, "100. obletnica rojstva Louisa Adamiča – Intelektualci v disapori," held in Portorož 1–5 September 1998. Eight of the articles are in Slovene, sixteen in English, and one each in French and German. However, all of the Slovene articles are followed by an abstract in English, while the remainder are followed by abstracts in Slovene. The international nature of the volume is underlined by the fact that the authors of the articles represent ten countries and three continents.

Roughly half of the papers concern Slovene emigrants, and half of these deal with Louis Adamic or figures connected with him. The remaining papers deal with a variety of emigrant ethnic groups and individuals, including Hungarians, Czechs, Slovaks, Poles, Serbs, Germans, and Russians. Diaspora situations are examined within Europe, as well as North and South America and Australia. The range of subjects treated includes sociology, theology, politics, literature, history, and anthropology.

Notwithstanding the great heterogeneity of the volume, the individual contributions are united by a number of common themes, including political activism, pre- and post-World War II emigrations, ambassadorship to diaspora communities, definitions of various key terms, and emigrant survival strategies. These key themes help answer the question of why intellectuals abroad continue to be a subject of great interest: studying them is perhaps one route to understanding basic

questions of identity, both of the nation as a whole and of ourselves.

In the political sphere, both unrealized and realized dreams are common subjects. Imre Szilágyi's article (33–41) describes Oszkár Jászi's (1875–1957) vision of the "United States of Danubia," or "Danubia Confederacy," which he conceived in 1918 and continued to support for the rest of his life. Szilágyi also mentions Louis Adamic's pre-WW II proposal that the states of eastern Europe should "in some mutually satisfactory way, attach themselves to the U.S.S.R" (37)—a view that he later rejected. Matjaž Klemenčič's paper (43–58) makes reference to the concept of a cantonized northern Adriatic state (essentially, a "Greater Slovenia," approximately twice the size of today's Slovene state), proposed in 1946 by the Action Committee for a United and Sovereign Slovene State. And, of course, there were the (eventually successful) proposals for the creation of Yugoslavia—for example, as promoted by the Serbian-American inventor Mihajlo Pupin (1858–1935) in Mirjana Pavlović's article (171–78), and a united Slovenia—as, for example, envisioned by the German immigrant to Slovenia, Mihael Hermann (1822–1883), in Vasilij Melik's contribution to the volume (233–36).

Papers addressing the pre-World War II Slovene community in the United States include Timothy Pogačar's study of poetry and prose in the labor-oriented *Ameriški družinski koledar* (187–97), an eclectic collection of emigrant writing of high journalistic quality—and irregular literary quality. Igor Maver (179–86) examines the specific case of the immigrant Slovene-American poet Ivan Zorman (1889–1957), who authored the first Slovene poetry published in the United States and also translated Slovene poetry into English. Marjan Drnovšek explores attitudes of Slovene intellectuals toward emigration in his paper (69–75), noting that opposition to emigration dates to as early as 1846, primarily because of the threats of loss of faith and moral decline.

A more political theme that runs through many of the articles is that of the post-World War II diaspora of east central Europeans that fled their countries because of communism, many of whom labored to effect a return to democracy in their homelands. The flight of the roughly half million Poles from communist Poland is dealt with in two articles: by Jan Lencznarowicz, in his article on Polish refugee intellectuals in Australia (123–132), and by Edward Mozejko, in his article on Polish emigres in Canada (155–164). Gordon Skilling's

article (103–13) comments on the role of Czech and Slovak exiles in promoting democratic revolution in their homeland, often through daring underground activity. Klemenčič deals with post-World War II political activity among emigrant Slovenes, and Breda Čebulj Sajko (199–204) examines the central role of Jože Čuješ (1923–1995) in Australia's postwar Slovene emigrant community.

Several of the articles describe individuals that became cultural ambassadors to their emigre communities. Louis Adamic, of course, performed this role for Slovenes, Yugoslavs, and immigrants from eastern central Europe in general. Adamic's role as a cultural ambassador is addressed—directly or indirectly—in papers by Mirko Jurak (13–20), Szilágyi, and Klemenčič. Jože Čuješ, profiled by Sajko, performed a similar function for Slovenes in Australia, founding Slovene societies and Slovene newspapers. In a telling quotation that illustrates the dilemma of choosing between presenting a static, museum-like image of the old country to the emigrant community versus a contemporary, dynamic image, Čuješ wonders whether he ought to play “old melodies and songs by various polka bands” on his radio program, or “more modern music, such as punk,... which is popular now” (203).

Similar ambassadorial functions were performed by the activist and writer Zygmunt Miłkowski (1824–1915) for the Polish-American community, detailed by Halina Florkowska Frančić (115–22), by Pupin for Serbs and Yugoslavs, and by Jászi for Hungarians in America. In a reversal of the general trend, the paper by Nives Sulič (205–10) describes the visit of a third-generation Slovene-American to her ancestral home, her re-acquaintance with the culture, and her subsequent work in promoting Slovene culture in the US upon her return.

Definitions are a common theme in the volume. Skilling distinguishes between *emigration* versus *exile*, and Lev Detela touches on the concepts of *diaspora* versus *emigration* in his article on different phases of Slovene intellectual emigration (87–92). The definition of *intellectual* is the focus of Marina Lukšič Hacin's article (59–68) and the distinction between *intelligentsia* versus *intellectual* is touched on in Lencznarowicz's article. Mozejko highlights the distinction between the American *melting pot* versus the Canadian *ethnic mosaic*, and Iskra Čurkina distinguishes between the often-conflated concepts of *Slavophilia* versus *Russophilia* in her article on the sometimes vitriolic

Davorin Hostnik (1853–1923?), a Slovene emigrant to Russia and political activist (133–142).

The theme of emigrant survival strategies is taken up in papers by Ifigenija Simonovič (217–24) and Metka Zupančič (225–32), both Slovenes living abroad, in London and the United States, respectively. Zupančič highlights the role of communication with like-minded colleagues, while Simonovič reflects on the struggle to preserve one's identity while living abroad, avoiding *asimilacija* and *kulturni samomor*.

A particularly striking article is that by Zvone Žigon (93–101), who outlines the career of Janez Benigar (1883–1950). The peripatetic Benigar, who once walked from Slovenia to the Black Sea, lived a life of poverty and manual labor in self-imposed exile from civilization among the Araucanian Indians of Argentina. Nonetheless, he continued to engage in intellectual pursuits, producing significant philological and anthropological works. One cannot help but notice the intriguing parallels in Benigar's fascinating story to that of an earlier Slovene in diaspora, the "snowshoe priest" Bishop Frederic Baraga (1797–1868), who spent many years among indigenous peoples of North America and whose philological studies of the Ottawa and Ojibwa Indians are still valued today.

The various articles offer a multifaceted perspective on intellectuals in diaspora, variously giving insight into the challenges they face abroad, the strategies they employ to overcome these challenges, and the services that they can render to the emigrant community and their native lands.

Unfortunately, the collection suffers from mechanical problems. The volume would have benefitted from more careful proofreading; all too frequently the reader is distracted from the content of the article and forced to wade through broken English (e.g., "Alejandro had typical Benigar's physiognomy...", 98), misspellings that any computer spell-checker would have caught, misplaced spaces (e.g., "... jus thow I hoped," 205), incorrect end-of-line word breaks (e.g., *arri- ved, du- ring*, 191, 194), and unsuccessfully accented characters. These problems do not lessen the scholarly significance of the volume, but it is regrettable that the papers were not more carefully copy-edited before publication. Also, an index of names would have been a most welcome addition to the collection.

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