

Although Rubinstein repeatedly praises the skills of Yugoslav diplomats and emphasizes the significance of personalities in the diplomatic successes of Yugoslavia, he is also critical of certain aspects of that policy—in particular of the refusal to condemn the Soviet resumption of nuclear testing during the Belgrade conference of nonaligned states in 1961.

An important part of Rubinstein's work concerns Yugoslavia's participation in the United Nations, the offers of economic and technical assistance to developing countries, and the part that these activities play in Yugoslavia's attempts to expand its influence among developing countries.

Rubinstein has produced a study valuable for students of Yugoslav foreign policy; but interest in his work should extend beyond this audience. He has skillfully analyzed both the role of personalities in Yugoslavia's foreign policy and the ways in which the instruments of twentieth-century diplomacy have been fashioned and employed to achieve foreign policy goals. He shows how a small country has attempted to build its influence by providing a sense of direction to other small states. The book is an important contribution to the literature on foreign policy.

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COORDONATE ALE CULTURII ROMĂNEȘTI ÎN SECOLUL XVIII. By
Alexandru Duțu. Bucharest: Editura pentru literatură, 1968. 398 pp. Lei 14.

The author has set for himself a formidable task: to trace the evolution of thought and taste in the autonomous principalities of Moldavia and Wallachia and among the Rumanians of Transylvania in the eighteenth century. He has succeeded admirably; his book is a major contribution to the history of ideas in Rumania. He has chosen to deal with the period of the Enlightenment, roughly 1700 to 1821, because he regards it as the time when Rumanian literature began the transition from its traditional to its modern form. The main objects of investigation are a number of carefully selected texts, published and in manuscript, which had a wide circulation among various social classes and introduced something new, either in literary form or ideological content, into Rumanian culture. Portions of these texts are reproduced and provide the framework for each of the four essays which compose the greater part of the volume. Duțu not only concerns himself with the expression of new ideas by Rumanian intellectuals, but also seeks to trace the origins and development of influences from outside Rumania. The result is a comparative study that places the Rumanian intellectual in the broad framework of European thought and the more limited context of the cultural development of Southeastern Europe.

An introductory essay describes the cultural heritage of the seventeenth century with its humanist traditions, and sketches the political situation in the Principalities and Transylvania. The first study deals with the Brincoveanu period at the beginning of the eighteenth century. In examining such texts as *Fiori di virtù* (in Rumanian: *Floarea darurilor*) and *Pildele filosofești* (which Duțu has identified as a translation of Antoine Galland's *Maximes des orientaux*) the author discerns a diversification of literary taste and a growing secularization of culture: literary creation disengages itself from history and becomes a separate art, while an Orthodox rationalism manifests itself increasingly in the new productivity. Chapter 2 is concerned with the activities of the churchmen associated with the printing

house at Rimnic in the Olt Valley in the second half of the eighteenth century. The most representative figure was perhaps Chesarie, whose varied writings reveal a preoccupation with historical change, the problem of time, and, in general, earthly existence as opposed to life in the next world. Among his contemporaries we note especially their drift away from the ecumenism of Byzantine Christianity toward a more national and West European orientation. The idea of fatherland (*patrie*) and a feeling of community with Europe—two essential elements of modern Rumanian culture—are clearly evident in their writings. They were thus sharing in a transformation that encompassed to a greater or lesser degree all the peoples of Southeastern Europe.

The third and fourth studies deal with similar developments in Moldavia and Transylvania. They present an interesting contrast. In Moldavia the influence of the French Enlightenment was paramount, as the numerous translations of Voltaire, Rousseau, Montesquieu, and others by the intellectuals grouped around the Metropolitan Leon Gheuca reveal. In Transylvania, on the other hand, Rumanian intellectuals were more directly affected by the German Enlightenment as filtered through Vienna. Duțu gives considerable attention to the so-called Transylvanian School, that group of historians and philologists who laid the cultural foundations of the Rumanian national movement in the Habsburg Monarchy. He concludes that they were animated by the same ideas and aspirations as the intellectuals in the Principalities and that political boundaries could not divide them spiritually.

There is much to be learned from both the contents of this book and the method employed by its author. One central fact stands out: there was a stronger Western orientation among Rumanian intellectuals and a more extensive penetration of Western ideas among the population at large than has hitherto been believed. But Duțu does not exaggerate the tempo of Westernization; he shows how Orthodoxy and the traditions of oral literature blended with the ideals of the Enlightenment and how together they gave birth to a unique new culture.

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THE ROMANIANS' STRUGGLE FOR UNIFICATION, 1834–1849. By *Cornelia Bodea*. Translated by *Liliana Teodoreanu*. *Bibliotheca Historica Romaniae Studies*, 25. Bucharest: Publishing House of the Academy of the Socialist Republic of Romania, 1970. 295 pp. Lei 15.50.

The book under review, an English translation of a work published in 1967, is a painstaking piece of research. The object of the book is to present "the common path pursued by the Romanian national movement both in the period of preparation for revolutionary actions and during their development in the years 1848–1849" (p. 23). As a compendium of the known information on this theme, Miss Bodea's contribution is impressive. She has discovered, assembled, and analyzed carefully and intelligently a great many sources from several countries. Her decisions on the probable dating and authorship of documents generally appear judicious. The chapters on the various literary and historical societies, on the exchange of ideas between Rumanians in the three Principalities and elsewhere in Europe, and on the ties of Rumanian patriots with other Europeans are valuable because they clarify details of national programs and of the mechanics of personal contacts not treated fully, if at all, elsewhere.