

of the nineteenth century, and which in the year 1903 contained only about 4,000 machine horsepower and 4,000 nonagricultural workers. Petrovich has the merchant class "rising" from the early eighteenth century (p. 22), in Miloš's time (p. 178), and through the last quarter of the nineteenth century (p. 531). As if by some Newtonian law, this rise is compensated by the fall of the extended family (*zadruga*), which seems to be a constant of histories of this period, recent research to the contrary. Both the rising merchant and the falling *zadruga* are traditional explanations of economic development even outside of Serbian historiography, and they have their value, but neither have proven particularly incisive analytical tools for contemporary students of economic transformation.

Petrovich's book has many strengths, such as his coverage of church history, especially up to 1850, and the discussions of cultural history, including art and choral music. But over and above these virtues, Petrovich's history has one overriding importance for historians of the Balkans and the South Slavs, and even for the general reader to whom Petrovich addresses his book. Until very recently, foreign investigators of Balkan history have written about questions that interested Europeans, usually their own relations with the Balkans. Study of the Eastern Question—diplomatic history—has been our strength. Within the last ten or fifteen years, however, a new generation of scholars has realized that the Balkans cannot be understood solely from the outside, from the diplomatic perspective. Petrovich obviously has written his book with this in mind. He wastes little time discussing the complexities of the European origins of World War I, but devotes many pages to wartime politics among the South Slavs that led to the creation of Yugoslavia; he passes over the diplomacy of the wars of 1875–78 lightly, but analyzes the creation of the Radical Party and the Constitution of 1888 in detail. These are not oversights. Petrovich stresses what needs to be stressed if one is to comprehend Serbia. That is why in the future, whenever someone wishes to understand a Balkan problem that concerns the Serbs in the nineteenth century, he will have to start with this book.

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POLITIČKI ŽIVOT JUGOSLAVIJE 1914–1945: ZBORNIK RADOVA. Edited by *Aleksandar Acković*. Originally broadcast on Radio-Belgrade. Belgrade: Prosveta, 1973. 562 pp. Paper.

In the spring of 1973 Radio Belgrade broadcast a series of lectures by prominent Yugoslav historians dealing with Yugoslav political developments from 1914 to 1945. The material was divided into three parts: (1) the First World War and the formation of Yugoslavia; (2) Yugoslavia from 1918 to 1941; and (3) the Second World War. The lectures, presumably somewhat changed and amplified, were published in a volume of almost six hundred pages, obviously intended for a mass audience. Thus the political and ideological control over the content was more rigorous than it would have been had the presentations been intended solely for a limited audience of scholars. This is particularly true of the material dealing with the role of the Communist Party between the two world wars and the armed struggle for power during the war years, 1941–45. The volume also suffers because it is a composite of separate fragments; the fragments are often valuable and interesting, but are not fully integrated into a balanced whole.

As is inevitable, a section of ten pages is devoted to a discussion of atrocities perpetrated during World War II. But the author of this section, Venceslav Glišić, makes no attempt to present an overview of the subject. Instead, he focuses on the atrocities perpetrated by the Germans in occupied Serbia. Nothing is said in a meaningful way about the crimes committed by the Ustashi, Chetniks, and other warring

factions in Yugoslavia; and, of course, there is not even a hint about the massacres carried out by Tito's Partisans, many of which have now been fully authenticated.

The most valuable contributions are those of Milorad Ekmečić, Bogdan Krizman, Dragan Živojinović, and Dragovan Šepić, all dealing with the internal and international factors and circumstances that led to the formation of the first Yugoslavia in 1918.

Pero Morača, a prominent Partisan commander in World War II, gives a perceptive analysis of the Communist political strategy and tactics that contributed to the triumph of the Partisans over the Chetniks during the war. The account of Morača, however, is flawed in other respects. He gives exclusive credit for everything to Tito's wisdom and foresight and says nothing about possible contributions of Tito's leading associates at the time—all of whom have been politically eliminated since then—such as Milovan Djilas, Andrija Hebrang, and others.

In sum, the volume bears witness both to the valuable research being done by Yugoslav historians in their attempt to understand the past (particularly the period of the formation of the first Yugoslavia), and to the strictures to which Yugoslav historiography is still subjected when dealing with politically sensitive topics. Perhaps the great interest of Yugoslav historians in the formation of the first Yugoslavia is in part attributable to the fact that many of the problems and issues of the past remain unresolved and current. For example, the force of clashing nationalisms, which disintegrated the Dual Monarchy in 1918, threatens Yugoslavia and some of the other successor states. Yugoslavia, which was established in accordance with the Wilsonian concept of national self-determination, on the erroneous assumption that the Serbs, Croats, and Slovenes were three tribes of one nation, has been no more successful than the Habsburg state in developing a constructive and harmonious relationship between its component nationalities.

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ORTHODOXY AND NATIONALITY: ANDREIU ŞAGUNA AND THE RUMANIANS OF TRANSYLVANIA, 1846–1873. By *Keith Hitchins*. Harvard Historical Studies, 94. Cambridge, Mass. and London: Harvard University Press, 1977. x, 332 pp. \$14.00.

Andrieu Şaguna, bishop, later metropolitan, of the Greek Orthodox Rumanian Church of Hungary and Transylvania, was by any reckoning an important figure in many fields. The promotion of his church from a mere subsection of the Serbian-controlled Metropolitanate of Karlowitz, which was its status when he was ordained into it in 1833, to the independent rank in which he left it on his death was itself an outstanding achievement, and one which was due almost entirely to his personality and his skill. In the course of bringing it about he introduced much sorely-needed order into his church's organization, improved its financial position, expanded its cultural institutions, raised the standards—both moral and material—of its clergy, and in this and other ways also did much to improve the cultural standards and, indirectly, the material conditions of the Transylvanian Rumanians as a people. The national tradition which decreed that the two Rumanian bishops, the Uniate and the Orthodox, should act as spokesmen of their people vis-à-vis the outer world, also assigned to him a major role in the tangled political developments which filled the twenty years of his episcopate. All this makes the story of his life well worth telling, but the story is not easy to tell because of the enormous number of factors with which Şaguna found himself involved: the lay authorities, Austrian and Hungarian officials, the Serbian hierarchy, his Uniate colleague, and above all, the rivalry among the young "intellectuals," who