

to the subject of Rumanian fascism. Pătrășcanu's book is mentioned only once (pp. 110–11), and then as a source for some obscure, fleetingly discussed information in the text. What this lone reference does tell us, however, is that the authors were well aware of the new Pătrășcanu edition while their work was still in manuscript.

Of interest is this work's treatment of the two major political parties of the period. The Liberals, to a much lesser degree than the National Peasants, are accused of having supported the Iron Guard. Perhaps this is because the Liberals, in contrast to the two other political movements, supported a protectionist policy favoring heavy industry, thus foreshadowing post-1958 Rumania's own policy. Significantly, the authors criticize the Guard not only for having been anti-Communist but also for having opposed sheltered industrialization and general economic autarchy—policies which they feel were indispensable for Rumania's independence (pp. 71, 73).

To Pătrășcanu, in contrast, fascism's roots ran deep and strong in both Peasantist *and* Liberal parties. In particular, he did not support the Liberals for their economic policies. On the contrary, he attacked such policies as excessively directed in favor of heavy industry. To him it was in fact the Liberals' increasing support of heavy industry at the expense of other sectors of the economy which led them eventually to espouse a rightist dictatorship. Only thus, reasoned Pătrășcanu, could they impose their allegedly unpopular economic policies on the rest of the country (see, for example, Pătrășcanu, pp. 24–37, 92–94).

The publication of *Garda de Fier* can thus be seen as an attempt to correct Pătrășcanu's interpretation.

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ISTORIJA SRPSKE PRAVOSLAVNE CRKVE. 2 vols. By Đoko [Djoko] Slijepčević. Munich, 1962, 1966. Vol. 1: OD POKRŠTAVANJA SRBA DO KRAJA XVIII VEKA. 528 pp. Vol. 2: OD POČETKA XIX VEKA DO KRAJA DRUGOG SVETSKOG RATA. 718 pp.

SRPSKA PRAVOSLAVNA CRKVA, 1219–1969: SPOMENICA O 750-GODIŠNJICI AUTOKEFALNOSTI. Edited by Bishop *Laurentije* et al. Belgrade: Izdanje Svetog arhijerejskog sinoda Srpske pravoslavne crkve, 1969. 392 pp.

HILANDARSKI ZBORNIK. Belgrade: Srpska akademija nauka i umetnosti, 1966, 1971. Vol. 1: Edited by *Georgije Ostrogorski*. 197 pp. Vol. 2: Edited by *Svetozar Radojčić*. 201 pp.

SRPSKA PRAVOSLAVNA CRKVA, 1920–1970: SPOMENICA O 50-GODIŠNJICI VASPOSTAVLJANJA SRPSKE PATRIJARŠIJE. Edited by *Metropolitan Vladislav* et al. Belgrade: Izdanje Svetog arhijerejskog sinoda Srpske pravoslavne crkve, 1971. 539 pp.

Since the end of the eighteenth century Serbian religious and secular leaders have frequently cited the need for a written history of the Serbian Orthodox Church. The first work of this kind appeared in 1870, when Svetozar Niketić published a book entitled *Istorijski razvitak srpske crkve*, but this study only considered developments to the year 1459. A survey of the entire history of the Serbian Church did

not appear until 1872, when a Russian named Evgenii Golubinsky came out with *Kratkii ocherk istorii pravoslavnykh tserkvi*, which included a good survey of the history of the Serbian Church. From then until the end of the First World War several other histories of the Serbian Church—including works by Nikola Begović, Nićifor Dučić, Mihailo Jovanović, Jevsevije Popović, Nikanor Ružičić, and Mojsije Stojkov—followed, although none were adequate either from the standpoint of scholarship or in terms of the time span they covered.

In 1920 Radoslav Grujić published the best history of the Serbian Church to that date (*Pravoslavna srpska crkva*, Belgrade, 1920), but it too was hardly more than a textbook. Nonetheless, Grujić's work was superior to all the other general accounts of the development of the Serbian Church (for example, Čeda Marjanović, Andra Gavrilović) that were published during the interwar period (and intended primarily for use in secondary schools). By the end of the Second World War, therefore, there was still no comprehensive scholarly history of the Serbian Church—although, to be sure, a number of Serbian historians (Stevan Dimitrijević, Radoslav Grujić, Nikodim Milaš, Stojan Novaković, Nikola Radojčić, Đorđe Sp. Radojčić, Ilarion Ruvarac, Stanoje Stanojević, and others) had produced many first-rate monographic studies of various specific aspects of that history.

This situation has changed markedly since the end of the Second World War. Several important general accounts of the Serbian Church have been published, including a textbook for the secondary schools (Rajko Veselinović), a history of the Serbian Parish in Trieste (Miodrag Purković), a study of the Serbian Church under the Turks (Branislav Đurđev), an excellent two-volume survey of the history of the Serbian Church (Đoko Slijepčević), and a couple of first-rate collective works treating many different phases of Serbian Church history.

The two-volume history of the Serbian Church by Slijepčević, published in Munich (1962, 1966), is the first thorough survey of the history of the Serbian Church. The author is an historian-theologian with an intimate knowledge of the Serbian Church, and he has previously written on many aspects of Serbian ecclesiastical history. His discussion of historiography and his extensive bibliographies on Serbian Church history are particularly valuable. The first volume includes discussions of the religion of the Serbs before their Christianization, the personality and work of Saint Sava, the history of the Serbian Church from 1219 to 1459, and the history of the Serbian Church under Turkish rule up to the abolition of the Peć Patriarchate in 1766. The second volume treats that abolition in some detail and discusses the organization of the Serbian Church in Austria-Hungary, Montenegro, South Serbia (Macedonia, *sic*), Bosnia and Hercegovina, and Dalmatia and Boka Kotorska. The volume concludes with chapters on the Serbian Orthodox Church during the interwar period and on the ordeals of the Serbian Orthodox Church during the Second World War. On the whole, Slijepčević's work is a significant contribution to Serbian ecclesiastical history. Of special value are the author's expert analyses of such topics as the church and politics, the role of the church in the national and religious life of its followers, the training of the clergy, sectarianism, and the cultural work of the metropolitanate of Sremski Karlovci.

Slijepčević's study is supplemented by an excellent collective volume entitled *Srpska pravoslavna crkva, 1219–1969*. Several well-known scholars (Sima M. Ćirković, Ljubomir Đurković-Jakšić, Božidar Kovačević, Svetozar Radojčić, Pavle Vasić, Rajko L. Veselinović) participated in the preparation of this exhaustive work under the auspices of the Holy Synod of the Serbian Orthodox Church on the

occasion of the 750th anniversary of the foundation of the autocephalous Serbian Orthodox Church. Editorial responsibility for the work was vested in a board headed by Bishop Lavrentije of the West European and Australian diocese.

In a spirited epistle written as a preface to the book, Patriarch German stresses the importance of safeguarding peculiarly Serbian church-related customs and calls on the faithful to preserve their traditional religious practices in the face of modernism. Moreover, he stresses the Serbian Orthodox tradition of patriotism and tolerance and calls for the unity of the church in Yugoslavia and in the diaspora, presumably against the schismatic tendencies in the emigration. He also maintains that Saint Sava is the "greatest personality" in Serbian history, that the acquisition of Serbian church independence is the "most significant event" in that history, and that without their national church the Serbs could not have survived as a nation in the Balkans.

Included in the book are essays on Saint Sava (the founder of the Serbian Orthodox Church), the history of the Serbian Orthodox Church in each major historical period, the history of the individual Serbian ecclesiastical organizations (Peć Patriarchate, metropolitanates of Sremski Karlovci and Cetinje, and church organizations in Bosnia and Hercegovina, Dalmatia and Boka Kotorska, Old Serbia and Macedonia, and Serbia), and the history of Serbian Church literature, art, architecture, painting, and music. The book concludes with two short chapters—one on the Serbian Church abroad, and another by Bishop Simeon of Gornji Karlovac on the "characterology" of the Serbian Orthodox Church.

Bishop Simeon comments on those aspects of Christian life that are particularly emphasized in the Serbian Church. He describes the state-building quality of the Serbian Church, its support of religious endowments, and its work in promoting education; and he correctly stresses that Serbian art is not merely a copy of Byzantine art but contains many purely indigenous Serbian contributions. Equally important, in his opinion, are the uniquely Serbian custom of *krsna slava* (patron saint feast), the religious conception of *Kosovska tragedija*, and the idea of the resurrection of the state after the fall of Kosovo—an idea that contributed signally to the rise of the modern Serbian nation-state.

In conclusion, the bishop emphasizes that the Serbian Church has always understood its special position between East and West. This was particularly manifested, he says, in the church's spirit of tolerance toward the Catholic Church, and he offers several examples in this connection. The volume also includes many beautiful reproductions, a list of Serbian bishops from 1219 to 1337 and patriarchs from 1346 to 1766 and from 1920 to the present, and a list of Serbian saints.

Sometimes a more narrowly focused work, such as a study devoted to an individual monastery, can contain information of more general significance for Serbian ecclesiastical history. Some years ago, for example, a special committee (*Hilandarski odbor*) was formed in the Serbian Academy of Sciences and Arts, under the chairmanship of Georgije Ostrogorski, for the investigation of documentary and artistic possessions of the Monastery of Hilandar on Mount Athos. The first issues of the *Hilandarski zbornik* comprise a collection of essays by a number of Yugoslav, Greek, Bulgarian, and other experts. Among the contributors are such authorities as Franjo Barišić, Antonios Aimilios Tachiaos, Dionysios Zakythinos, Ivan Duichev, Svetozar Radojčić, Relja Novaković, and Miloš Velimirović. The two editors—Georgije Ostrogorski and Svetozar Radojčić—are well known for their distinguished work in Byzantine and medieval Serbian history. The *Zbornik*, conceived

as an occasional publication, has also been intended as a contribution to inter-Balkan cooperation and mutual understanding.

Included in the *Zbornik's* two volumes are analyses of a number of Hilandar documents and manuscripts, discussions of the history of the monastery and its relations with other monasteries on Mount Athos, a study of the monastery's role in the histories of Bulgaria and Serbia, essays on Hilandar art and church music, comments on the organization of the monastery Hilandar, and considerations of a number of prominent Balkan ecclesiastical figures.

In 1971 the Holy Synod of the Serbian Orthodox Church published a collective work, edited by Metropolitan Vladislav and entitled *Srpska pravoslavna crkva, 1920–1970*, in commemoration of the fiftieth anniversary of the restoration of the Serbian Patriarchate. An epistle by Patriarch German and other prelates describes the patriarchate's "glorious past" and observes that while for centuries the Serbian Holy Church watched over its people for "God and for themselves," today it protects them from the "negative forces of contemporary civilization." This book is the most complete history of post-World War I developments in the Serbian Church; it includes essays on ecclesiastical organization, the patriarchate's legislative acts, the church's artistic and educational achievements, the restoration of churches and monasteries, female monasticism, the patriotic and national endeavors of the church, ecclesiastical foreign relations, and the plight of the Serbian Church during the Second World War (the persecution and torture of the Serbian clergy and the faithful, the destruction of churches, and the forced conversion of Serbs to Roman Catholicism).

Of particular merit is the chapter on the sufferings of the Serbian clergy and faithful in the Croatian fascist state of Ante Pavelić. One author notes that the Serbian clergy fought both with Mihailović's Chetniks and Tito's Partisans during the Yugoslav Civil War, 1941–45, but a detailed discussion of their respective contributions is lacking. Of some interest are the essays on the church after the Communist assumption of power, including the considerations of construction and renovation of churches and monasteries, the ecclesiastical organization of the patriarchate at home and abroad (including the three dioceses in the United States), and religious schools and ecclesiastical publications. The book is informative, even-tempered, and a valuable contribution to the body of scholarship on Serbian church history.

The Serbian Church and Orthodox religion in Yugoslavia have undergone an appreciable decline in the postwar period, especially in the regions in which the wartime fighting was most intensive. The Yugoslav government tolerates religion and religious practice, maintains religious monuments that it considers to be of historical value, and even recognizes that the church has sometimes played a positive role in national history—all this without lessening its dedication to a non-religious materialistic ideology. Thus it is rather paradoxical that so many good books on the history of the Serbian Church should appear in Yugoslavia during this period. What is equally remarkable is that even outside Yugoslavia, political refugees such as Slijepčević have produced valuable studies of a kind that they and their predecessors had failed to assemble when the Serbian Church enjoyed officially favored status. The time of crisis for the church, it would seem, has inspired the best in historiography. The books reviewed here, each in its own way, have appreciably enriched our knowledge of the history of the Serbian Church.

What is now needed is a study of the Serbian Orthodox Church and religious life on a parish level at different times and in different regions.

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SLOVENCI IN JUGOSLOVANSKA SKUPNOST. By *Lojze Ude*. Maribor: Založba Obzorja, 1972. 390 pp.

This book is a collection of Ude's writings from the twenties through the sixties. The selections fall into two categories: historical essays, written during Ude's later years; and more subjective writings, reflecting his views as a member of the Slovene intelligentsia between the two world wars.

The first part of the book—four works published since 1960—is most impressive. The research is thorough, the writing precise. The reader is told of gaps in the available evidence and of the author's disagreement with accepted views. In writing about aspects of Yugoslav sentiment among Slovenes, Ude achieves a real mastery of his subject. In pieces on the "Declaration Movement" in Slovenia (May 30, 1917) and the "Slovene Troop Uprisings Against the Austro-Hungarian Military," memoirs and even fictional accounts of wartime events are used most effectively. The essay entitled "The Slovenes and the Yugoslav Idea, 1903–1914" is superbly done. One should add that Slovene and other Yugoslav scholars have barely touched on this subject.

Ude's main conclusions in these essays are often provocative. He believes that Slovene Yugoslavism was more developed and more complex than that of any other Southern Slavs. The Slovenes' geographic location in the hinterland of Trieste—between Vienna and her major seaport—caused them to look to the south for potential allies. But other Southern Slavs largely ignored their overtures. In the decade before World War I Slovenes produced a wide variety of Yugoslavisms, political and cultural, that were adapted to party programs and to the philosophical positions of intellectuals.

The sentiment for Yugoslav unity among Slovenes during the war, Ude suggests, had genuine democratic overtones. That the movement was broadly based is attested to by the numerous popular rallies or "tabors" held after May 1917 and by subsequent naval (Kotor) and military uprisings which articulated demands in national (that is, Yugoslav) terms. National councils formed in those last years of the war implemented the transition from an Austria-Hungary to a Yugoslavia. For Ude the activities of these councils were more basic to the establishment of a Yugoslav state than the negotiations of the Yugoslav Committee in London.

The second half of the book consists largely of selections reprinted from scholarly journals of the interwar period and reflects the development of Ude's own thoughts on the subject of "Slovenes and Yugoslav unity." Here are polemical pieces in defense of Slovene cultural and political autonomy against Serb centralism of the old kingdom, and philosophical inquiries into the nature of "the nation" and the origins of nationalism in the modern period. Some of these selections are repetitive and esoteric. An essay setting the historical context for this section of the book would have been very useful.

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