

251-281. Any antagonism between the Eastern and Western Churches was alien to Constantine and Methodius, whose ideas sprang from the traditions of early Christian universalism and who fully adapted their work to the needs of the society in which and for which they worked. One may therefore agree entirely with Papastathis when he characterizes Methodius as "a faithful son of the undivided Church" (p. 59).

Papastathis's book does not solve all the problems concerning the legal work of the Cyrillo-Methodian mission quite completely, because it will be necessary to take into consideration the philological aspects of the problem and also to solve it sufficiently in its historical-social context to arrive at a definite solution. Nevertheless Papastathis's legal-historical analysis of the above-mentioned three texts represents a great contribution to gaining knowledge of these problems and all further research will have to take into account his book. It is a valuable contribution to the study of the questions of the spreading of Byzantine law among the Slavs and the activities of the Cyrillo-Methodian mission as such.

Arhiv Byzantinoslavica
Prague

VLADIMÍR VAVŘÍNEK

Stella Alexander, *Church and State in Yugoslavia Since 1945*. New York: Cambridge University Press, 1979, 351 pp.

Stella Alexander's work fills an important gap in the voluminous literature which chronicles the formative years of the postwar Yugoslav state. The title, *Church and State in Yugoslavia since 1945*, is too pretentious, particularly since seven of the nine chapters are largely devoted to the formative years of Tito's Yugoslavia; only the last two chapters deal with the events of the 1960's. The author utilizes only historical techniques in her analysis, which has the virtue of presenting an objective chronicle of events but without deeper probing into their broader social ramifications. The author herself calls the volume "a preliminary study of a recent historical period, for which many essential documents are still not available..." She utilizes a profusion of indigenous sources and obviously has interviewed many of the principals who were actors in the frequently dramatic events. The center of gravity of the book is an analysis of the relationship between the socialist state and the Roman Catholic Church. The Serbian Orthodox Church receives only a secondary place in her analysis; the Yugoslav Muslims receive barely glancing mention.

There are sound historical reasons for this choice. The relationship with the Catholic Church provided most of the high drama in the early years of the regime, even though all religion faced a difficult period when the Partisan Movement established itself as the government in power in Yugoslavia. Its Communist leadership was determined to contribute to the demise of religion as a potent social force and would in retrospect, no doubt, admit that it was the result of an "over-optimism" generated by most victorious revolutions. As Stella Alexander repeatedly points out, the Party was caught in the contradiction of professing the freedom of conscience and worship while obstructing all but the most pliant manifestations of the organized church, whether Orthodox or Catholic, and exposing their hierarchies to tolerated random terrorism. The Catholic Church, with its hierarchial structure which had its supreme authority outside the borders of the country, proved to be the most intractable. The Church's moral and titular leader in the early postwar years was the doctrinally rigid Archbishop of Zagreb, later Cardinal, Alojzije Stepinac. Immediately after the country's

liberation the Communist Party hoped that they could reach a *modus vivendi* with the Church and did not immediately place Stepinac on trial for his role as at least a temporary supporter of the independent state of Croatia created by the Axis occupiers during the Second World War. It was only his opposition to Communist policies, both religious and secular, which caused his trial. Involved in the conflict was not only the church-state relationship but the entire role of Croat nationalism in recent history. While the author presents an accurate and fair chronicle of these events, she does not do them full justice by not placing them in the overall context of the Croat-Serb relationship. She points out that the role of any religious organization would have been more than difficult in the postwar circumstances. The previous period caused so much suffering to many Yugoslavs that tolerance eroded, while terror had been practiced by all sides within that war-ravaged country. Both churches ultimately made the best of what could be achieved in a state which was hostile to religion by its very nature and came to a *modus vivendi*. This was difficult because prior to the war the churches had wielded more power than was customary in the more secularized portions of Europe.

It is to be hoped that Stella Alexander will follow through by publishing a more extended treatment, which will bring the story up to date.

Western Michigan University

GEORGE KLEIN

Gordana Cvetković-Tomašević, *Ranovizantijski podni mozaici. Dardanija, Makedonija, Novi Epir* (=Early Byzantine mosaic floors. Dardania, Macedonia, New Epirus), Belgrade, Filozofski Fakultet u Beogradu, Institut za Istoriju Umetnosti, 1978, pp. 128, 49 pictures, 112 tables and plans.

In recent years, the early Christian floor mosaic which have been and continue to be found in the Balkans have been systematically studied and published. (J. P. Sodini, *Mosaïques paléochrétiennes de Grèce*, BCH 94, 1970, 699-753; S. Pelekanidis, *Corpus mosaicorum christianorum vetustiorum pavimentorum graecorum I, Graecia insularis*, Thessalonique 1974). A new and significant contribution to the study of this branch of early Christian art has been made by the Yugoslavian scholar G. Cvetković-Tomašević's work on the early Byzantine floor mosaics of Dardania, Macedonia and New Epirus.

Ms Tomašević's monograph, based on her doctoral thesis, is the result of many years of study and work on the early Christian monuments of both her homeland and the other Balkan countries. In the six chapters of her work (pp. 7-101) the author presents us with a composite yet comprehensive account of the most notable floor mosaics in these countries. One of the basic aims of her study, as she herself emphasises in the foreword to the book, is to interpret the nature and the significance of the mosaics' representations, to define their position in the history of Byzantine art and to determine the year they were made.

The historical and ecclesiastical events which determined the life and development of the Byzantine Empire during the first centuries of its existence are discussed in the first chapter of the book (pp. 7-10). In the second chapter, which is also the longest (pp. 11-53), Ms Tomašević deals with the thematic composition of the most notable floor mosaics to have been found in the regions concerned. Dardania, Macedonia and New Epirus were provinces of Eastern Illyria: the first comprised the areas of the Morava, Axios and White Drim rivers; the second, the areas between the River Nestos to the East, the River Aliakmon and the Aegean Sea to the South and New Epirus to the West; while the last extended from