

ferred a small enough area and tiny enough population to make it possible for a field worker or two to get to know the entire population with some degree of depth and accuracy.

Though *Vasilika*, like any other Greek village, has characteristics of its own, it obviously has many features in common with other Greek villages. The village setting, the family and its economic activities, its consumption habits, the structure of the dowry and inheritance systems, human relations, and community activities are described and discussed in a thoroughly objective, "scientific" way that suggests to this reviewer more the dispassionate observer and compiler of facts than it does the more interesting and exciting interpreter of these facts and their relationship to modern Greek culture and life as a whole. In this respect, Sanders' book is more personal and humanistic.

Vasilika, consequently, is a solid cultural anthropological survey of one Greek village in which many observations are noted that are true of practically all Greek villages. Because anthropologists are noted for their study of primitive cultures, it would be a mistake to assume that this is the primary reason anthropologists and sociologists are now studying the modern Greek village. It is certainly true that study of the Greek village *per se* has been neglected, and studies such as Dr. Friedl's are welcome contributions in clearing up this neglect, but much more needs to be done to set the importance of the Greek village and modern Greek rural life in proper perspective and to demonstrate the relationship of this kind of life to modern Greek society and life as a whole. A much more informed and much more accurate understanding of modern Greece and the modern Greek mind would certainly result. Dr. Friedl's small book should help inspire and encourage further study in this direction.

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Nicolas Zernov, *Eastern Christendom*. History of Religion series. London: Weidenfeld and Nicolson, 1961, 326 pp., maps, plates.

The ecumenical movement in our lifetime accounts largely for the increasing interest of scholars and average readers in the Eastern Orthodox Church. Several recent studies as well as translations of works from French and German into English (see for example, Ernst Benz, *The Eastern Orthodox Church, Its Thought and Life*, New York, 1963 and John Meyendorff, *The Orthodox Church, Its Past and Its Role in the World Today*, New York, 1962) undoubtedly reflect the English speaking world's belated interest in Orthodoxy. Mr. Zernov's work is a welcome addition to his many other contributions to the study of the Eastern Church. One of the best known specialists in the field, the author is at present Spalding lecturer in Eastern Orthodox Culture at Oxford.

The work under review is a substantial introduction to the study

of Eastern Christendom, a fascinating and complex story closely interwoven with the historical fate of the nations and states where Orthodoxy was either the dominant religion or exercised considerable influence. The first eight chapters form a chronological record of the evolution of the Eastern Church. The author discusses the origins, early church organizations, ecumenical councils and the schism between the Eastern and Western churches. He then relates the experiences of Orthodoxy in the various geographic areas such as in Russia under the Mongols, tsars and Communists, and in the Near East under the Ottoman Empire and its successor states. References are also made to the Orthodox groups in the diaspora, such as those residing in Australia, America, Asia, Africa, Western and Eastern Europe. Even though this part of the volume treats material which has already been discussed by Western scholars, it nevertheless provides a concise and authoritative panorama of the historical forces which have molded the character of the Eastern Church and shaped its attitude toward the state.

The rest of the volume is more esoteric in nature, but in the final analysis it will prove more helpful to western readers whose unfamiliarity with the Eastern Orthodox culture prevents them from appreciating its various sources of strength. In this section the author skillfully introduces the reader to the doctrines, form of worship, the sacraments as well as the role of the church in the life of the Eastern Christian. He even discusses the meaning of Byzantine sacred art for the Orthodox. Enriched with beautiful plates of churches, ikons, and ecclesiastical figures, this part of the volume brings the reader face to face with the majestic splendor and spiritual essence of the Eastern Church.

Mr. Zernov, the historian, is safely beyond the reach of critics who delight in exposing shortcomings of accuracy, organization, or use of sources. His mastery of the subject is evident throughout the volume. Conflict and disagreement between the author and his readers will probably arise over the former's moral and prophetic analysis of contemporary civilization and the Christian religion. The theme of his study is more philosophical and theological than the comments so far may have suggested. It is an apologia for the existence and necessity of a vital and unified Christian Church. According to Zernov, Christianity appeared as the deliverer from the "pessimism and impending doom" of classical civilization in the midst of which it flourished, offering people an "intoxicating air of hope and freedom." Similarly, the scientific civilization in our time, notwithstanding the self-confidence with which it inspired modern man, has simultaneously tyrannized mankind. Zernov's way of freedom for the individual and the world at large is, as in classical days, Christianity. He states clearly that this is not the mission of the Eastern Church alone. The Eastern and Western churches must unite in this effort, and he maintains that just as "their separation was the major catastrophe in Christian history, their reunion is likely to be one of its greatest triumphs." Many will

undoubtedly describe him a wishful thinker, obsessed by faith in universal organizations so characteristic of our age, even though Zernov speaks of a sort of "Eucharistic unity." But few will challenge his diagnosis of the serious threats to Christianity by our scientific and secularistic age. His study, therefore, takes the appearance of a sermon seeking to marshal the resources of Christendom for a successful stand against its enemies.

Many topics in this comprehensive account are discussed only briefly. This is no reflection on the balance of the work or the intentional neglect of certain issues by the author. Mr. Zernov has actually rendered students of the Eastern Church a service by occasionally pointing out problems and issues which merit further investigation. He notes, for example, that there is no monograph dealing specifically with the religious aspect of the liberation movement in the Balkan Peninsula during the nineteenth century. As is known, religion played a critical role during this period.

In short, Eastern Christendom is an indispensable reference work. It is literally an encyclopedia of councils, dates, names and events in the checkered history of the Eastern Church. It should be of value to theologians, historians, students as well as average readers. It is about the best introduction to the subject available in English at the present. A classified bibliography consisting mostly of works in English will serve as a guide to those interested in studying further the history of the Eastern Christians who comprise one third of contemporary Christendom.

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S. A. Nikitin et als. eds. *Osvodozhdenie Bolgarii ot turetskogo iga* (*The Liberation of Bulgaria from the Turkish Yoke*). Documents in three volumes. Vol. I, *Osvoboditelnaia borba iuzhnykh slavian i Rossiia* [*The Liberation Struggle of the Southern Slavs and Russia*], Moscow 1961, 715 pp.

Probably one of the most lasting contributions of Soviet historians will be their systematic and thorough publication of documents. The volume under review, published by the Soviet Academy of Sciences with the collaboration of its Bulgarian counterpart as the first of a three volume projected work, is such a case in point. Admittedly, the documents deal with a period already much worked on by Slavic and Western scholars, and a number of documents collections have appeared since the beginning of the twentieth century. But, as the editors point out, previous publications dealt almost exclusively with the war period, 1877/1878, treating mostly the military and diplomatic aspects of the crisis and neglecting the social and economic aspects of the same. Furthermore, these early publications by-passed the preparatory phase of the Russo-Turkish conflict, that is to say the revolutionary movements in the Balkan peninsula between 1875