

praise and gratitude for making it available, and the publishers commendation for the fine technical production of the volume.

Brooklyn, New York

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Djoko Slijepčević, *Istorija srpske pravoslavne crkve. I. Od pokršćavanja Srba do Kraja XVIII. veka*. Munich: 1962. Pp. 528.

The need for a comprehensive and accurate history of the Serbian Orthodox Church has long been felt. This gap has now been filled through this study by Dr. Djoko Slijepčević, a former lecturer in church history at the Theological Faculty in Belgrade, and a scholar of great ability. Volume II will carry the history through the nineteenth and twentieth centuries, and should soon appear.

The subject of this book is hardly unique, having been at least touched in virtually every history of Serbia written over the last century. Dr. Slijepčević analyzes critically the various studies specifically devoted to the Serbian Orthodox Church, concluding that a new history is very much in order; few scholars would disagree.

Slijepčević showed great diligence in consulting no less than 423 sources in preparing this work. Having done so, he faced two alternatives in presentation: 1) either he could have followed the interpretations of the established authorities, concluding with his personal views; or 2) he could have struck off on his own after consulting the primary sources. Slijepčević, with Jireček's *Geschichte der Serben* (1917) as his model, chose the first course. Thus his work is a synthesis of the judgments and opinions reached by other scholars who have worked at the monographic level.

Among the difficulties he faced was dealing with the uneven, inconsistent development of the Serbian Church, divided as it was by different state boundaries. He has nevertheless succeeded in clearly defining the spirit, the *mystique*, which united the disparate segments of the Serbian Church, and the Serbian people as well. This work goes well beyond ecclesiastical history as such to deal with culture and education, the impact of Christianity on daily life, the role of the Church in the struggle for national liberation, and so on. Some 85 pages are devoted to St. Sava, one of the most vital figures not only in Serbian ecclesiastical history, but also in cultural and political history.

Slijepčević has provided us with an excellent work which is bound to be of great value not only for ecclesiastical historians, but also for

lawyers, sociologists and particularly for literary historians, who are especially concerned with the linkage between Serbian medieval literature and the Church.

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Tin Ujević, *Sabrana Djela*. Svezak VI. Edited by Dubravko Jelčić. Zagreb: Znanje, 1966, Pp. 110.

It can be said that Tin Ujević (1891-1955) was one of the best, if not the best, Yugoslav poets in the interwar period, although his books of extravagant poetry and bold literary essays were never sufficiently understood by the masses to reach the best seller list. It was therefore an excellent idea for the Institute for Literature of the Yugoslav Academy in Zagreb to prepare a critical edition of his collective works, of which Volume VI is here reviewed.

During the five decades of his creative work this *enfant terrible* of modern Yugoslav literature never belonged to any contemporary literary school despite his great interest in innovation, as evidenced in his translations of French, English, German, and Italian poetry; in his literary essays; and of course in his poems, in which self-examination and repentance were the dominant themes. His enthusiasm for other poets was therefore limited by his concern for originality.

This volume contains a variety of works. There are two novellas first published in 1938: *Ljudi za vratima gostionice* [*People Behind the Doors of the Inn*] and *Skalpel Kaosa* [*The Scalpel of Chaos*]. Besides literary portraits of Rimbaud, Breton, and Baudelaire, there are also essays (of which that on surrealism seems the best) on different literary currents. These essays show a highly personal outlook, but this is perhaps inevitable from such an individualistic poet; they remain masterpieces.

It is wellknown that Ujević did not follow any definite system or doctrine. He was nevertheless highly enthusiastic about the ancient civilizations, particularly those of India and China, whose philosophies and thought he admired deeply.

A word of recognition must be accorded the editor, Dubravko Jelčić, whose comments and selections are equally excellent.

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