

The Habsburg Monarchy 1815–1918 tells of this multi-ethnic state's final century. It could not meet the challenges brought by the nineteenth and twentieth centuries, internally and externally. Unwillingness to completely emancipate nationalities within its system created deep dissatisfaction, which resulted in devastating consequences during the First World War. Within it, both the Habsburgs and Austria-Hungary disappeared from the political map of Europe.

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Goran Vasin³ and Nenad Ninković⁴, *A History of the Karlovci Metropolitanate*, Novi Sad: Prometej, 2022, 342 pp.

(Goran Vasin i Nenad Ninković, *Istorija Karlovačke mitropolije*, Novi Sad: Prometej, 2022, 342 str. (Serbian Cyrillic))

A History of the Karlovci Metropolitanate, written by Goran Vasin and Nenad Ninković, was published by Prometej as part of the series *Serbs Outside of Serbia Before the Collapse of Austria-Hungary*. It contains an introduction followed by four chapters, with period up to 1836 written by Ninković and the period after by Vasin.

The Introduction (p. 7–9) briefly presents the Karlovci Metropolitanate as one of the most important institutions for Serbs living in the Habsburg Monarchy. From the early eighteenth century until 1919, it witnessed or was involved in the most significant processes in Serbian history of the modern age, and it was the bearer of Serbian statehood.

In the chapter “A Framework for the History

of the Karlovci Metropolitanate” (p. 9–26), Ninković provides the historical context within which this institution was founded. It was an autonomous unit in the Patriarchate of Peć, whose dioceses in southern Hungary were mostly founded after its restoration in 1557. When the Great Turkish War resulted in a shift in the border between the Habsburgs Monarchy and the Ottoman Empire, the Serbs who had sided with Vienna during the war migrated under the protection of Leopold I, who issued three Privileges granting them religious rights. Even though they had the same freedom to openly practice their faith as the Catholics, they nevertheless struggled for respect throughout the following century.

The second chapter, “From the Krušedol Assembly to the Reforms of Maria Theresa” (p. 29–109), explains how the institution of the metropolitanate was constructed and how it functioned. After the death of Patriarch Arsenije III, the national assemblies were the most important ecclesiastic and political courts of first instance the Serbs had. At the first such assembly, held in Krušedol in 1708, Isaija Đaković, the bishop who had led negotiations with Vienna and was responsible for the Serbs obtaining the Privileges, was selected as the patriarch's successor. His election depended on the hierarchy through an emphasis on canonical unity with the Patriarchate of Peć, which remained in place until 1766. Ninković states that a new stage for metropolitanate began with the Austro-Turkish War (1716–1718), which was followed by the formation of the Belgrade Archbishopric/Metropolitanate, which encompassed Banat and Serbia. The Karlovci and Belgrade Metropolitanates were two autonomous areas within the Patriarchate of Peć, and efforts to unify them begin in 1722. This was done in several stages. The first was in 1722 when

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Mojsije Petrović, the metropolitan of Belgrade, became the coadjutor for Vikentije Popović, the metropolitan of Karlovci. Then after Popović's death the Assembly of 1726 elected Mojsije Petrović as the next metropolitan of Karlovci. This stage ended in 1731, when the Viennese Court recognized the election of Vikentije Jovanović as the Belgrade-Karlovci metropolitan.

Ninković argues that the frequent conflicts among the bishops in the first half of the eighteenth century were harmful for the Karlovci Metropolitanate and the Serbs, but Serbian culture and education also developed during this period. As he traces the development of the Karlovci Metropolitanate, Ninković notes that several resolutions regarding the Serbs were adopted during Pavle Nenadović's tenure as metropolitan. These narrowed the scope of the Privileges and would later become an integral part of Maria Theresa's acts of reform. Ninković further argues that Metropolitan Nenadović worked for the betterment of Serbian community, and this was reflected not only in the number of schools that were founded but also in reforms for monastic life, acts of patronage, and increased awareness of the value of hygiene and children's education.

The next chapter, "From the Reforms of Maria Theresa to Church and School Autonomy" (p. 119–233), begins with the Assembly of 1769, which announced reforms for the Serbian community. The next year, the First Regulation was adopted, which defined the Karlovci Metropolitanate as the only spiritual leader of the monarchy's Orthodox subjects. Next, at the request of the Viennese court, the 1776 Monastic Rules were adopted, and reforms continued with a reduction in the the number of religious holidays and changes to education. According to Ninković, within the Serbian community, these reforms had both detractors and supporters (Zaharije Orfelin, Jovan Muškatirović, and Dositej Obradović). The most important metropolitan in the post-reform period was Stefan Stratimirović (1790–1836), who contributed to Serbian education by founding a seminary and gymnasiums in Karlovci and Novi Sad. There were two other important events related to the administration of the Metropolitanate: the Serbian

Revolution and Vuk Stefanović Karadžić's language reforms. Ninković points out that there was another side to the well-known conflict between the metropolitan and Karadžić, because Stratimirović was guided by a desire to defend the Serbs' Orthodox Christian identity, and he doubted that the language reformists, including Karadžić, looked favorably on the Catholic Church and the Eastern Catholic Churches. The importance of his advice for the construction of a modern Serbian state, especially during the First Serbian Uprising, is also highlighted.

Vasin then points to the importance of the 1837 and 1842 assemblies—and especially the latter because it set a precedent when the new metropolitan, Josif Rajačić, was elected through arbitration by the emperor rather than unanimously, which was useful for the rulers in the second half of the nineteenth century when he wished to impose his own will during elections of the first hierarch. Josif Rajačić led the metropolitanate through one of its most difficult periods resulting from the Revolutions of 1848/49. Because he had been elected patriarch at the May Assembly, in the future, he advocated for the idea of a Serbian Vojvodina as a historical aspiration among Serbs in the monarchy. The Serbian elites, along with the hierarchy, thus tried to resolve this national question within a state of disorder that had gripped the state. The demands were revised again at the Annunciation Assembly of 1861, during which Svetozar Miletić had already become active. Over the next few decades, he would have a significant influence on church affairs. After Josif Rajačić's death, the Karlovci Metropolitanate lost its spiritual jurisdiction over some most of the Orthodox Romanians, who had their own ecclesiastical organization, also over most of the Serbs in Dalmatia. Vasin argues that the start of the conflicts among civil parties destroyed the metropolitanate's standing along with the Serb's autonomy.

In the fourth chapter, "The Age of Religious and Educational Autonomy (1868–1912): Hardship and the Great War" (p. 247–329), Vasin writes about the national assemblies at which there were struggles between the hierarchy and civil parties over precedence in leading the Serbian

movement. The monarchy wanted to take political issues out of the hands of the metropolitanate, yet educational and ecclesiastical issues were inseparable from political issues, which made matters even more complex. For four decades there was a rift in the Serbian movement, which ultimately resulted in autonomy being revoked in 1912. Vasin argues that a precedent was set at Long Assembly of 1869-1871, at which, for the first time, the patriarch was not chosen as chair of the assembly, but instead the liberals, led by Svetozar Miletić, asked for a majority vote. The episcopacy responded to Miletić's Constitution, which included some Protestant principles for church leadership (such as, for example, that secular representatives participate in selecting the patriarch), with a *Separate votum* in defense of church canon. Vasin points out that this dispute was destroying the power of the Serbian elite, and it gave the government an opportunity to accelerate the process of Magyarization. Things became further complicated when the Viennese Court and the Hungarians began to make use of the disputes at the assemblies and impose their choice for patriarch, which is what happened with German Anđelić in 1882. Even more formidable opponents of the church were the radicals led by Jaša Tomić, who used their positions on socialism and anti-clericalism to attack the hierarchy. Vasin notes that the status of Serbian schools and the Cyrillic alphabet in Croatia and Slavonia was poor, so Patriarch Georgije Branković worked to preserve schools and seminaries as a means of halting the denationalization of the Serbs. Interestingly, he was also concerned about the religious status of Serbs in the United States, who were seeking a Serbian priest in Chicago without having to rely on Russian jurisdiction.

A relative and successor of Patriarch Georgije—Lukijan Bogdanović—assumed the office of metropolitan/patriarch during the Annexation Crisis of 1908 and a time of strained relations between Austria-Hungary and Serbia. After autonomy was rescinded and the constant attacks from the radicals, his health deteriorated, and this ultimately led to his disappearance and eventual death in 1913. Vasin explains that, after this scandal, a new patriarch was not elected, but

on the eve of World War I, Bishop Miron Nikolić of Pakrac was chosen as the administrator for the metropolitanate. He would cautiously guide the metropolitanate through the First World War and would remain loyal to the Habsburgs in order to protect the position of the clergy and the Serbs. After a period of hardship, the Karlovci Metropolitanate came to an end in 1919 when the Serbian Orthodox Church united under Patriarch Dimitrije. The Karlovci Metropolitanate's place in the history of the Serbian Orthodox Church, and also of the Serbian people, remains one of its most valuable chapters and a worthy research topic.

A century after the Serbian Orthodox Church was restored and unified, the authors of *A History of the Karlovci Metropolitanate* have presented its past, which speaks to a long period when there were Serbs in the Habsburg Monarchy, an institution that influenced not only faith but also the genesis of a Serbian national identity and the creation of an educational system. This institution was a guardian for Orthodoxy, not only for the Serbs but also for the Romanians, Greeks, and Aromanians living under Viennese rule.

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Slobodan Bjelica, *Disputes over the autonomy of Vojvodina: book 2. 1974–1988*, Beograd: Službeni glasnik, 2021, 568 pp.

(Slobodan Bjelica, *Sporovi oko autonomije Vojvodine: knjiga 2. 1974–1988*, Beograd: Službeni glasnik, 2021, 568 str. (Serbian Cyrillic))

The two books by Slobodan Bjelica, which deal with disputes about autonomy of Vojvodina, together comprise wholesome historical research on complex problems. Prior to Bjelica's work these questions has been mostly left intact, except for few cases (mentioned in the author's introduction) such as *Biography of Stevan Doronjski* (Ranko Končar and Dimitrije Boarov), *Study of Serbian statehood* by Ljubodrag Dimić