

Nádasdy 13 Briefe aus Hermannstadt, die die Sitzungen des Landtags betrafen. Alle Briefe des österreichischen Kanzlers wurden hingegen von Wien aus verschickt. Bis auf 2 Ausnahmen erhielten beide Absender ihre Antwort innerhalb weniger Tage. Neben den großen Ereignissen, die die beiden in ihrer Korrespondenz behandelten, gibt es auch eine Reihe von alltäglichen Ereignissen, die für die siebenbürgische Gesellschaft der 1860er Jahre repräsentativ sind, nämlich Fragen der Besteuerung, der Besoldung der Beamten, Fragen der Amtssprache in der öffentlichen Verwaltung und andere, die sich auf eine Reihe von Rechtsverstößen der Beamten selbst beziehen. Ein weiteres Thema, das aus dem Briefwechsel der beiden hervorgeht, ist die Enttäuschung über die fehlende Eisenbahninfrastruktur und die Begeisterung über einige der erzielten Fortschritte. Andererseits verlief die Amtszeit von Crenneville nicht ohne soziale Unruhen, Aufhetzer verschiedener Ethnien und Fehlinformationen durch lokale Zeitungen. In einem seiner Briefe berichtet Präsident Crenneville von einem Treffen mit Andrei Șaguna, der im Rahmen der Diskussionen über den orthodoxen Klerus keinen guten Eindruck machte.

Loránd L. Mádly hat die Korrespondenz zwischen den beiden Würdenträgern mit einer aufwendigen Methodik bearbeitet. Nach dem zweiten Teil des Buches, der die Texte der Korrespondenz enthält, erstellt der Klausenburger Forscher eine Reihe von Registern, jedes mit seiner eigenen Besonderheit, die für die am Thema dieses Bandes interessierten Forscher besonders nützlich ist. So erstellt er ein Register mit den Regesten der einzelnen bearbeiteten Briefe, ein Register der verwendeten Abkürzungen, ein Register der bei der Vorbereitung des Bandes untersuchten Primär- und Sekundärquellen, ein

geographisches Register, ein Personenregister und ein Begriffsregister. Diese Hilfsmittel erweisen sich als äußerst nützlich, um die Briefe quantitativ begreifen zu können und sie in den historischen Kontext der Epoche einzuordnen, der durch ethnisch-geografische Determinanten geprägt ist. Man könnte sagen, dass alle Informationen, die in diesen Registern enthalten sind, den Charakter von Metadaten haben und somit neue Wege zur Erschließung der historischen Informationen eröffnen, die sich in der Korrespondenz zwischen dem Gouverneur von Siebenbürgen, Ludwig Folliot von Crenneville, und dem Kanzler, Franz von Nádasdy, widerspiegeln.



CORINA CIOLTEI-HOPÂRTEAN

MIRCEA-GHEORGHE ABRUDAN

**Biserica Ortodoxă și clerul militar din Monarhia Habsburgică între Pacea de la Carloviț și Primul Război Mondial (1699–1914)**

(The Orthodox Church and military clergy of the Habsburg Monarchy between the Peace Treaty of Karlowitz and the outbreak of the First World War, 1699–1914)

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**T**HE CONCERN for the identity-related specificities of the ethnic and religious communities integrated within the Habsburg Monarchy remains a challenge for contemporary historical writing. The history of this singular power structure that originated during the crisis of the medieval imperial experiment inspires the oscillation between the distrust of authors animated by the echoes of modern national militancy and the enthusiasm of the advocates

of integrationist projects, which can put into question a historian's objectivity, that crucial pillar of the profession. Conversely, having been part of a state that applied the paradigms of institutional modernization in its own way starting as early as the 16<sup>th</sup> century has generated a variety of written sources of unequal significance, which threaten one's historiographic enterprise with the risks of variations on a given theme, all the more so when following an interpretive line inspired by suggestions from the official authority. Such a cluster of opportunities and risks has generated an eclectic historiographic production, of varying scientific value, yet confined to reflections stemming from different interpretations of events and public policies involving the Habsburg Monarchy and the social structures aggregated by its subjects.

The work of historian Mircea-Gheorghe Abrudan propounds a much-needed retrieval of certain religious realities, from the perspective of a medium-term evolution, within a chronological interval perceived as a time of change par excellence. The topic provides the opportunity to reflect upon the history of the region, while also resorting to data pertaining to institutional history. The originality of this scientific endeavor resides in the analysis of the relationship between two institutions placed by historiographic prejudice in a state of irreconcilable conflict: the House of Austria and the Orthodox Church. One indisputable merit of this work, due to its author's double specialization as both historian and theologian, consists in its overlap with highly-frequented historiographic genres of the last two decades, such as the history of minorities or the history of collective mentalities. The foreword, authored by Fr. Prof. Dr. Habil. Gabriel-Viorel Gârdan, defines the place of this

research within the context of the historiography of the issue, highlighting its innovative nature and its concentric structure, from analyzing the position of the state in relation to the denominations of its subjects, to the spiritual assistance provided to those called upon to ensure its security. The author's succinct observations included in the reasoning that begins the work per se outline the intellectual biography of the project, inspired by scientific and personal reasons, while also paying homage to the masters, namely, personalities of church history. The introduction is governed by that critical rigor essential to the investigation of the past and goes from defining the topic's place within historiography and specifying the first forms of organization of spiritual assistance within the imperial army of the 16<sup>th</sup> century, tackled in the first subchapter, to the historiographic studies of the 20<sup>th</sup> century evoked in the next subchapter. The author analyses the status of the knowledge of the history of the Orthodox Church in Central and Eastern Europe and dedicates the following subchapter to the Romanian historiography that emerged at the crossroads of ecclesiastical, military, and cultural history. The second section is a succinct history of the Habsburg Monarchy, from its expansion into Danubian Europe in the late 17<sup>th</sup> century, to the reformistic experiments initiated by Maria Theresa and Joseph II under the auspices of the enlightened absolutism of the Austrian Empire, tackled in the first two subchapters. The developments generated by the 1848 Revolution and the sequence of political formulae intended to save the state, up to the annexation of Bosnia and the collapse of the Monarchy at the end of the First World War, are the focus of the final subchapters.

The third section studies the evolution of the Orthodox Church in the Habsburg Monarchy in a positivistic manner. The author prioritizes institutional and disciplinary changes, while also focusing on intersectional elements, such as the effort to reconcile the interests of the state with the existence of religious pluralism, the mutations underwent by the state–church relationship in the context of Maria Theresa and Joseph II’s reformism, as well as on demographic and statistical data. The reader has the opportunity to re-evaluate the significations of events which have been less tackled by Romanian historical writings in the last few years, yet which have produced long-lasting effects on the history of the Western Balkans, such as the great Serbian migration towards southern Hungary mentioned in the first subchapter. There follow several distinct subchapters dedicated to the “Illyrian privileges” and the role of the Metropolitan See of Karlowitz in the re-establishment of the Orthodox Episcopate of Transylvania. An overview of the evolution of Orthodox episcopal centers in the Habsburg Monarchy gives the author the opportunity to sketch the biographies of the hierarchs who were representative for local Orthodoxy, in their double capacity as leaders of the clergy and of the community of believers. Of particular note are the subchapters dedicated to the parishes founded on the initiative of Greek-Macedonian trade companies that emigrated to the Empire from the 17<sup>th</sup> century onwards, whose contribution to the success of the Romanian national movement of the mid–19<sup>th</sup> century is insufficiently known. One subchapter relevant to the crystallization of the identity of Orthodox communities concerns the evolution of the designation used by the official authorities when referring to them,

which evolved from the deprecativ notion of “schismatics,” borrowed from the Counterreformation tradition, to that of ‘united Greek’ believers adopted during the reign of Joseph II, followed by that of believers of the “Greek-Oriental Church,” generalized during the dualist era.

The final subchapters continue the examination of a relationship that still fuels current debates, namely, that between church and nation. Rigorously following the rules of chronological factual exposition, the string of events seemingly tailored for the professional historian brings forward the depth of the church–society relationship, as highlighted by the national ecclesiastic congresses initiated in the early 18<sup>th</sup> century and intended to tackle matters of church organization, which became representative forums for the communities of believers, as well as frameworks for the discussion of matters of general interest, such as the loyalty to the state and the sovereign. The fourth section brings an in-depth analysis of the work’s core topic, namely, spiritual assistance within the imperial army. The first subchapter succinctly presents these concerns, dating back to the Concilium Germanicum (742) and to the instructions of Emperor Charles the Great, which were taken into account by the House of Austria throughout the Middle Ages. The organization of such a service having been made permanent during the reign of Emperor Maximilian, there followed the creation of an Apostolic Vicariate subsequently placed under the authority of the Jesuit Order and reorganized in the form of the institution of the Superior Chaplain, occasioned by the de facto emergence of the permanent imperial army in 1649. The next subchapter analyses the manner in which Maria Theresa and Joseph II’s reformism left its mark on

this aspect of military life in the Empire as well, by placing military chaplains under the authority of an Apostolic Vicariate, whose administrative activity, recorded by the author with the detail-oriented thoroughness specific to archival work, reveals the tasks entrusted to the military clergy and a constant concern with the intellectual instruction and the conduct of its members, as well as the changes underwent by the functioning of these bodies during the various institutional reforms that were implemented. The final subchapters have the merit of serving as a starting point for subsequent research, potentially inspired by the elaboration of biographical sketches of those who held the position of Apostolic Vicar between 1773 and 1918. Along the same lines, the brief presentations of the activity of Protestant chaplains and of the concerns for the spiritual assistance of Jews and Muslims, who joined the imperial army after the Empire took over the administration of Bosnia and Herzegovina in 1878, as well as the observations regarding the organization of the Apostolic Vicariate archives meet the requirements of the social history-interested reader.

The fifth section tackles the evolution of the Orthodox military clergy within the imperial army, starting with its institutionalization thanks to the efforts of Metropolitan Pavle Nenadović, which are accounted for in the first subchapter. The following subchapters are concerned with the appearance in official documents of the first Romanian military priests and their contribution to the mobilization of Orthodox communities for the defense of the Monarchy, their involvement in the affirmation of the national agenda of the Romanians of Transylvania and Bukovina, as well as the efforts to preserve the Ro-

manian linguistic and educational identity in the context of the legislation adopted by the Budapest Parliament. The chronological exposition of these developments is intertwined with biographical details regarding prelates who stood out as both promoters of religious values, essential for those involved in experiences specific to military operations, and exponents of national culture and of civic commitment through their everyday actions and memorialistic initiatives. The final section proposes a brief overview of the Habsburg Monarchy's impact on the evolution of the communities it incorporated from the 17<sup>th</sup> century onwards and the religious structures thereof.

One undisputable merit of this remarkable historiographic excursus resides in the balance between its established aims, which position it within the logic of a positivism capable of generating an objective approach on the realities under analysis, and the accessibility of the text, which is less engaged in interpretive speculations and conceptual debates. One factor that contributes to making the work so accessible is the rigorous organization of the exposition, as each of the major sections includes notes of general history, chronologically structured analyses, biographical data, and statistical sources. From the perspective of recent historiography, the author brings before his readers a history of two realities invested by historiographic tradition with exclusively conservative significations, namely, the state and the church, approached from a completely new angle, that of vectors of social responsibility and of the progress of the communities they governed politically and spiritually. Without having explicitly undertaken such an objective, the work puts forward another

kind of debunking, prioritizing a history of long-lasting structures, which promote a potentially less spectacular evolution, yet produce more durable effects than revolutionary outbursts and battlefield clashes.



FLORIAN DUMITRU SOPORAN

MARICICA MUNTEANU

**Gruparea de la “Viața românească”:  
O literatură a spațiului și comunității**

(The group from “Viața românească”:  
A literature of space and community)

Foreword by ANTONIO PATRAȘ

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**T**HE BOOK deals with the literary circle that coalesced around the journal *Viața românească*, one of the most important periodicals in Romanian cultural history. Its life extends from 1906 until the present, with interruptions from 1916 to 1920 and from 1940 to 1944. Initially based in Iași, it moved to Bucharest in 1930. The focus here is on the first period, 1906–1930. It belongs to the category of journals founded by a literary circle. In its classical expression, exemplified by the *Cénacle de l’Arsenal* of Charles Nodier, this form of socializing around literature differs from the *salon*, being defined by a more informal atmosphere. The Romanian circles belonging to this category include Sburătorul,<sup>1</sup> Junimea, and Literatorul.

Some research has already been dedicated to the circle around *Viața românească* before 1989. These studies placed undue stress on populist ideas to conform with the socialist-realist agenda of the time<sup>2</sup> and the need to be accepted by the cen-

sorship.<sup>3</sup> Post-communist scholarship on the activities of the editorial team of *Viața românească* has focused on group identity and on the importance of marginality and the Moldavian identity. The phenomenon of literature on the margins has been analyzed remarkably well by Anthony Glinoe and Vincent Laisney in their elaborate study *L’Âge des cénacles: Confraternités littéraires et artistiques au XIX<sup>e</sup> siècle* (2013).

The monograph of Maricica Munteanu, based on her Ph.D. thesis, provides a significant addition to the study of this phenomenon. An outstanding contribution is her ability to test certain concepts expressed in literary criticism, art history and the history of ideas by applying them to the circle around *Viața românească*. She demonstrates that some of these theories (such as the ideas of Bertrand Westphal and of Robert T. Tally Jr.) can be applied nicely, whereas others, such as the concepts developed by Derek Gregory, are only partially useful. She also demonstrates that the ideas on the rise, decline and demise of literary circles developed by Glinoe and Laisney do not apply to *Viața românească*. The circle became institutionalized, its members became well-known, some were even honored with memberships in the Romanian Academy, yet the circle lived on.

Munteanu’s study consists of two parts: “Inventarea moldovenismului” (The invention of ‘Moldavianness’<sup>4</sup>) and “Cenacul ‘Viața românească’” (The circle around *Viața românească*). Each part contains five chapters, numbered from one to five. This perfectly symmetric structure is no coincidence. It aids the fulfilment of the author’s desire to suggest that there is a close connection between a literary circle and its space, its medium (p. 19).<sup>5</sup>