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*D. NIKOLIĆ, Three Votive Plaques from Upper Moesia • I. Komatina, A Hypothesis about the Origin of Závaš's Cross • J. HENDERSON & V. ŽIVKOVIĆ, Experiencing Disease and Medical Treatment in Renaissance Italy • F. GUIDA, The Second Eastern Crisis (1875–1878) • A. D'ALESSANDRI, The Opening of the Italian Legation in Belgrade in 1879 • J. I. TOMAŠEVIĆ, Movies about the First World War • M. RISTOVIĆ, The March on Rome and its Consequences • B. MILOSAVLJEVIĆ, Italy in the Writings of Slobodan Jovanović • J. RAFAILOVIĆ, Yugoslav-Italian Foreign Trade Relations 1919–1939 • M. T. MRAOVIĆ, Creation of an Alternate Reality • A. EREŠ, The Venice Biennale and Art in Belgrade in the 1950s • E. COSTANTINI, Relations between the PCI and the League of Communists from the Second Post-War Period to the Mid-1960 • M. DOGO, Belgrade 1969–1972 • B. ŽIVKOVIĆ, The Two Last Encounters between Broz and Berlinguer • P. DRAGIŠIĆ, The Yugoslav Perspective on Italian Eurocommunism in the Second Half of the 1970s* 

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All Christian People' by the Lambeth Conference in 1920. English theologian Arthur Cayley Headlam, who became the Bishop of Gloucester in 1923, had a significant role in this process. The chapter gives a detailed account of the development of Anglican-Serbian relations during the interwar period, but in the conclusion it also sheds light on the events that occurred during WWII and after the war. Chandler writes: "The victory of the communists provoked an exodus of monarchists from the country, significant numbers of whom came to Britain. Soon diasporic communities could be found across the country, in Halifax, in parts of London, in Bradford, in Derby, and in Birmingham. Where they settled the Serbs acquired or even built churches: in 1952 Bishop Velimirović visited London to consecrate the church of St Sava in Notting Hill, London, a church originally built for Anglican worship in 1903; in the same year a redundant Methodist chapel in Boothtown, Halifax, was bought by the Serbian community. Arguably most striking was the building of the Lazarica Church on land owned by Quakers in Bournville, Birmingham, in 1968. It became a favorite church of Archbishop Michael Ramsey. In such ways did the history of Anglican-Serbian Orthodox

relations find a new meaning, not in a Yugoslavia which now found an uncomfortable place in the new Eastern Bloc, but in the unfolding history of religious diversity in Britain itself." (p. 221).

This edited volume is a significant contribution to the history of Anglican-Serbian relations but also to religious studies and in-depth understanding of influences and transfer of knowledge between the two churches during the challenging years of the late nineteenth and early twentieth century. Although Serbian theology students in Oxford and Cuddesdon gained completely new knowledge and practices, Anglican theologians learned more about the Serbian Orthodox Church as well. Thus, in this two-way process of enhancing knowledge, stronger and deeper ties between the two countries and two churches were created. Aiming to commemorate the centenary of the arrival of Serbian theological refugees to Oxford in 1918, this volume contains high-quality case studies and in-depth perspectives on some of the key personalities and historical events of the time. Therefore, it represents an exceptional contribution to the enriched understanding of Anglican-Serbian relations past and present.

*FREEMASONRY IN SOUTHEAST EUROPE FROM THE 19TH TO THE 21ST CENTURIES,*  
ED., SLOBODAN G. MARKOVICH. BELGRADE: INSTITUTE OF EUROPEAN STUDIES AND  
ZEPTER BOOK WORLD, 2020, 315 p.

*Reviewed by* Petar S. Ćurčić\*

It is a well-known fact that over the past two centuries, Freemasonry has become a very provocative topic in intellectual circles and the general public. Due to its powerful adversaries (especially the Roman Catholic Church, totalitarian regimes, conservative critics and conspiracy theorists), it was stigmatized as an intolerable activity deserving

of suspicion or even a ban. Besides the opponents of Freemasonry, the clandestine nature of freemasonic activities, both inside and outside its lodges, has generated an

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anti-masonic discourse over time. Although dozens of books on Freemasonry had been published, until now there was no detailed scholarly research about the history of this phenomenon in Serbia and the neighbouring countries.

Since the grand jubilee of 2017, the three-hundredth anniversary of the United Grand Lodge of England and the centenary of the official establishment of the Grand Lodge of Serbs, Croats and Slovenes "Yugoslavia" in 2019, significant effort has been made by scholars in the region to rewrite the history of the freemasons. Studying the history of freemasonries in the wider context was, and still is, a particularly important element of understanding their activity in order to debunk centennial stereotypes. This desire motivated Prof. Slobodan G. Markovich (University of Belgrade and the Institute for European Studies) to organise a conference about the history of Freemasonry in Southeast Europe from the 19<sup>th</sup> to the 21<sup>st</sup> century, attended by twelve panelists from seven countries (Serbia, Croatia, Slovenia, Italy, Hungary, USA and Costa Rica). The organisation of the conference and the publication of its proceedings were supported by the Institute of European Studies from Belgrade and several private sponsors (companies and individuals).

Eleven articles were systematized into four parts that explore specific topics. As a result of the idea to place Freemasonry in a broader geographical and phenomenological context, the papers were not organised in chronological order. In the first part (Freemasonry in Interwar Europe), Prof. Wolfgang Schmale (University of Vienna) and Dr Eric Beckett Weaver (University of Debrecen) examined the French and Hungarian Freemasonry, their activities, dilemmas and problems. In post-WWI Hungary, Freemasonry was officially banned and faced widespread anti-masonic activities conducted both by left- and right-wing extremists, while in France they demonstrated

unwavering commitment to pacifist and cosmopolitan causes.

After an analysis of the momentous processes in interwar Freemasonry, three authors from Italy, Hungary and Croatia portrayed how Hungarian and Italian masonic influences had circulated across Southeastern Europe (especially Serbia and Croatia) from the 18<sup>th</sup> to the 21<sup>th</sup> centuries. Individually, Prof. Fulvio Conti (University of Florence) and Prof. Attila Pok (Institute of History at the Hungarian Academy of Sciences in Budapest) described how, in the late 19<sup>th</sup> century, Hungarian and Italian freemasons developed a network of lodges in Serbia, Bulgaria, Romania, Greece and Croatia, which operated under the protection of the Grand Orient of Italy and the Symbolic Grand Lodge of Hungary, as well as the enduring rivalry between these two grand lodges. In her brief case study, Dr Ljubinka Toševa Karpowicz presented the history of Freemasonry in Rijeka (Fiume in Italian) from the period of the French occupation under Napoleon to the present day.

After the establishment of the Kingdom of Serbs, Croats and Slovenes, the previous jurisdictions of several grand lodges suddenly disappeared. A new masonic framework had to be constructed and recognised by the highest masonic bodies (grand lodges and supreme councils) in continental Europe. Also, the political context could not be excluded. Dr Stanislav Sretenović (Institute of Contemporary History in Belgrade) explains how political factors influenced the disputes between the Italian and Yugoslav Freemasonry during the Great War (particularly the territorial dispute between the two countries) and how the Italian fascist regime overestimated importance of Freemasonry in Yugoslavia.

Similarly to Freemasonry abroad, Yugoslav Freemasonry had to face several internal intellectual currents that deeply divided the whole organisation. Both Prof. Slobodan G. Markovich (Faculty of Political Science of the University of Belgrade) and Dr

Nemanja Radulović (Faculty of Philology of the University of Belgrade) followed two major trajectories in Yugoslav Freemasonry. On the one hand, there was significant enthusiasm for creating a secular religion as a unifying constituent element in the Yugoslav nation-building case. As Professor Markovich revealed, the idea of a Yugoslav civil religion, supported by freemasons, was an obvious case of an integrationist endeavour which proved unsuccessful due to political and social differences that overpowered these freemasonic attempts. On the other hand, Dr Radulović demonstrated that the division of the Yugoslav freemasons into two groups, esoteric-oriented and rational-based freemasons, had an important effect during the interwar period both regionally and conceptually. For practical purposes, Mihailo Milinković (Faculty of Philosophy of the University of Belgrade) sketched an intellectual profile of Mihailo Valtrović, a prominent Serbian archaeologist, politician and founder of Freemasonry in the Kingdom of Serbia. As an epilogue, Dr Matevž Košir (Archives of Slovenia) depicted the persecution of Freemasonry in Yugoslavia in the period 1940–46 by different totalitarian regimes, showing how it was officially banned and describing its fate after WW2. Finally, Dr Misha Djurkovich (Institute for European Studies) analysed the relations between the Roman Catholic Church and freemasons from the 18<sup>th</sup> century to the present day, abstracting the principle of confrontation and rapprochement between Rome and freemasons, particularly its Anglo-American incarnation.

What is the most important contribution of this book? First of all, the principal idea of the authors was to approach this complex topic in a scholarly and documented manner by using the available primary sources. Apart from its methodological credibility, a very distinctive mode of identifying the diversity and complexity of successive freemasonic organisations in Southeastern Europe is an important accomplishment of

this book. Secondly, freemasons have been identified as a heterogeneous association that operated within civil societies of particular states and was divided into various groups and subgroups. Alienated by various reasons (especially after the Great War), freemasons had been restricted in their activities by nationalistic interests of their countries. But, in some cases after WW2, freemasons made steps toward a rapprochement with their old enemies, such as the Roman Catholic Church, due to the circumstances of the period.

The fate of freemasons was similar to other elite organisations. They faced criticism and persecution in both types of totalitarian states (communist and fascist) but were also challenged and criticised in democratic societies. Numerous conceptual differences that emerged after 1918 tended to create deep divisions in European freemasonic lodges. Offering such examples, Slobodan G. Markovich, Nemanja Radulović and Wolfgang Schmale pointed out how different intellectual currents (such as the rationalistic, esoteric, liberal, conservative and European integrationist) prevailed and contravened in the interwar period. Finally, all authors debunked some classic centennial myths about a masonic conspiracy, which proved to be a mere myth of the fraternity's dedication to achieving global domination. On the contrary, freemasons, similarly to other organizations, were deeply involved in local and regional contexts, and these contexts were successfully presented by all authors of this monograph.

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