

THE NATIONS OF TO-DAY
A New History of the World
EDITED BY JOHN BUCHAN

YUGOSLAVIA

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JOHN BUCHAN

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YUGOSLAVIA

THE NATIONS OF TO-DAY

A New History of the World

EDITED BY JOHN BUCHAN

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GENERAL INTRODUCTION

THIS series has been undertaken to provide for the ordinary citizen a popular account of the history of his own and other nations, a chronicle of those movements of the past of which the effect is not yet exhausted, and which are still potent for the peace and comfort of the present. The writers conceive history as a living thing of the most urgent consequence to the men of to-day ; they regard the world around us as an organic growth dependent upon a long historic ancestry. The modern view of history—apart from the pedantry of certain specialists—is a large view, subordinating the mere vicissitudes of dynasties and parliaments to those more fateful events which are the true milestones of civilisation. Clio has become an active goddess and her eyes range far. History is, of course, like all sciences, the quest for a particular kind of truth, but that word “truth” has been given a generous interpretation. The older type of historian was apt to interest himself chiefly in the doings of kings and statesmen, the campaigns of generals and the contests of parties. These no doubt are important, but they are not the whole, and to insist upon them to the exclusion of all else is to make the past an unfeatured wilderness, where the only personalities are generals on horseback, judges in ermine and monarchs in purple. Nowadays, whatever we may lack in art, we have gained in science. The plain man has come to his own, and, as Lord Acton has put it, “The true historian must now take his meals in the kitchen.”

The War brought the meaning of history home to the world. Events which befell long ago suddenly became disruptive forces to shatter a man’s ease, and he realised that what had seemed only a phrase in the textbooks might be a thing to die for. The Armistice left an infinity of problems, no one of which could be settled without tracing its roots into the past. Both time and space seemed to have “closed up.” Whether we like it or not, our isolation is shattered, and not the remotest nation can now draw in its skirts from its neighbours. The consequence must be that even those who are averse to science, and prefer to settle everything by rule of thumb, will be forced

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to reconsider their views. Foreign politics have become again, as they were in the age of Pitt and Castlereagh, of Palmerston and Disraeli, urgent matters for every electorate. The average citizen recognises that the popular neglect of the subject contributed in no small degree to the War, and that problems in foreign affairs are as vital to him as questions of tariff and income tax. Once it used to be believed that a country might be rich while its neighbours were poor; now even the dullest is aware that economically the whole world is tightly bound together, and that the poverty of a part lessens the prosperity of the whole. A merchant finds his profits shrinking because of the rate of exchange in a land which was his chief market; he finds his necessary raw material costly and scarce because of the dislocation of industry in some far-away country. He recognises that no nation is commercially sufficient to itself, and he finds himself crippled, not by the success, but by the failure of his foreign colleagues. It is the same in other matters than commerce. Peace is every man's chief interest, but a partial peace is impossible. The world is so closely linked that one recalcitrant unit may penalise all the others.

In these circumstances it is inevitable that interest in foreign countries, often an unwilling and angry interest, should be compulsory for large classes which up to now have scarcely given the matter a thought. An understanding of foreign conditions—though at first it may not be a very sympathetic understanding—is forced upon us by the needs of our daily life. This understanding, if it is to be of the slightest value, must be based upon some knowledge of history, and Clio will be compelled to descend from the schools to the market-place. Of all the movements of the day none is more hopeful than the spread through all classes of a real, though often incoherent, desire for education. Partly it is a fruit of the War. Men realise that battles were not won by "muddling through"; that as long as we muddled we stuck fast, and that when we won it was because we used our brains to better purpose than our opponents. Partly it is the consequence of the long movement towards self-conscious citizenship, which some call democracy. Most thinking people to-day believe that knowledge spread in the widest commonalty is the only cure for many ills. They believe that education in the most real sense does not stop with school or college; indeed, that true education may only begin when the orthodox curriculum is finished. They believe, further, that this fuller training comes by a man's own efforts and is not necessarily dependent

upon certain advantages in his early years. Finally, they are assured that true education cannot be merely technical or professional instruction ; that it must deal in the larger sense with what are called the "humanities." If this diagnosis is correct, then the study of history must play a major part in the equipment of the citizen of the future.

I propose in these few pages to suggest certain reasons why the cultivation of the historical sense is of special value at this moment. The utilitarian arguments are obvious enough, but I would add to them certain considerations of another kind.

Man, as we know, is long-descended, and so are human society and the State.. That society is a complex thing, the result of a slow organic growth and no mere artificial machine. In a living thing such as the State growth must be continuous, like the growth of a plant. Every gardener knows that in the tending of plants you cannot make violent changes, that you cannot transplant a well-grown tree at your pleasure from a wooded valley to the bare summit of a hill, that you cannot teach rhododendrons to love lime, or grow plants which need sun and dry soil in a shady bog. A new machine-made thing is simple, but the organic is always subtle and complex. Now, half the mischiefs in politics come from a foolish simplification. Take two familiar conceptions, the "political man" and the "economic man." Those who regard the citizen purely as a political animal, divorce him from all other aspects, moral and spiritual, in framing their theory of the State. In the same way the "economic man" is isolated from all other relations, and, if he is allowed to escape from the cage of economic science into political theory, will work havoc in that delicate sphere. Both are false conceptions, if our problem is to find out the best way to make actual human beings live together in happiness and prosperity. Neither, as a matter of fact, ever existed or could exist, and any polity based upon either would have the harshness and rigidity and weakness of a machine.

We have seen two creeds grow up rooted in these abstractions, and the error of both lies in the fact that they are utterly unhistorical, that they have been framed without any sense of the continuity of history. In what we call Prussianism a citizen was regarded as a cog in a vast machine called the State, to which he surrendered his liberty of judgment and his standard of morals. He had no rights against it and no personality distinct from it. The machine admitted no ethical principles which might interfere with its success, and the

citizen, whatever his private virtues, was compelled to conform to this inverted anarchy. Moreover, the directors of the machine regarded the world as if it were a smooth, flat high-road. If there were hollows and hills created by time, they must be flattened out to make the progress of the machine smoother and swifter. The past had no meaning; all problems were considered on the supposition that human nature was like a mathematical quantity, and that solutions could be obtained by an austere mathematical process. The result was tyranny, a highly efficient tyranny, which nevertheless was bound to break its head upon the complexities of human nature. Such was Prussianism, against which we fought for four years, and which for the time is out of fashion. Bolshevism, to use the convenient word, started with exactly the same view. It believed that you could wipe the slate quite clean and write on it what you pleased, that you could build a new world with human beings as if they were little square blocks in a child's box of bricks. Karl Marx, from whom it derived much of its dogma, interpreted history as only the result of economic forces; he isolated the economic aspect of man from every other aspect and desired to re-create society on a purely economic basis. Bolshevism, though it wandered very far from Marx's doctrine, had a similar point of view. It sought with one sweep of the sponge to blot out all past history, and imagined that it could build its castles of bricks without troubling about foundations. It also was a tyranny, the worse tyranny of the two, perhaps because it was the stupider. It has had its triumphs and its failures, and would now appear to be declining; but it, or something of the sort, will come again, since it represents the eternal instinct of theorists who disregard history, and who would mechanise and unduly simplify human life.

There will always be much rootless stuff in the world. In almost every age the creed which lies at the back of Bolshevism and Prussianism is preached in some form or other. The revolutionary and the reactionary are alike devotees of the mechanical. The safeguard against experiments which can only end in chaos is the wide diffusion of the historical sense, and the recognition that "counsels to which Time hath not been called, Time will not ratify."

The second reason is that a sense of history is a safeguard against another form of abstraction. Ever since the War the world has indulged in a debauch of theorising, and the consequence has been an orgy of catchwords and formulas, which,

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unless they are critically examined, are bound to turn political discussion into a desert. The weakening of the substance of many accepted creeds seems to have disposed men to cling more feverishly to their shibboleths. Take any of our contemporary phrases—"self-determination," "liberty," "the right to work," "the right to maintenance," "the proletariat," "class consciousness," "international solidarity," and so forth. They all have a kind of dim meaning, but as they are currently used they have many very different meanings, and these meanings are often contradictory. I think it was Lord Acton who once said he had counted two hundred definitions of "liberty." Abraham Lincoln's words are worth remembering : "The world has never yet had a good definition of the word 'liberty,' and the American people just now are much in want of one. We are all declaring for liberty; but in using the same word we do not all mean the same thing. We assume the word 'liberty' to mean that each worker can do as he pleases with himself and the product of his labour, while, on the other hand, it may mean that some man can do as he pleases with other men and the product of other men's labour." Are we not in the same difficulty to-day ? Perhaps the worst sinner in this respect is the word "democracy." As commonly used, it has a dozen quite distinct meanings, when it has any meaning at all, and we are all familiar in political discussions with the circular argument—that such and such a measure is good for the people because it is democratic; and if it be asked why it is democratic, the answer is, "Because it is good for the people." "Democratic" really describes that form of government in which the policy of the State is determined and its business conducted by the will of the majority of its citizens, expressed through some regular channel. It is a word which denotes machinery, not purpose. "Popular," often used as an equivalent, means merely that the bulk of the people approve of a particular mode of government. "Liberal," the other assumed equivalent, implies those notions of freedom, toleration and pacific progress which lie at the roots of Western civilisation. The words are clearly not interchangeable. A policy or a government may be popular without being liberal or democratic; there have been highly popular tyrannies; the German policy of 1914 was popular, but it was not liberal, nor was Germany a democracy. America is a democracy, but it is not always liberal; the French Republic has at various times in its history been both liberal and democratic without being popular. Accurately employed, "democratic" describes a

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particular method, "popular" an historical fact, "liberal" a quality and an ideal. The study of history will make us chary about the loud, vague use of formulas. It will make us anxious to see catchwords in their historical relations, and will help us to realise the maleficent effect of phrases which have a fine rhetorical appeal, but very little concrete meaning. If political science is to be anything but a vicious form of casuistry it is very necessary to give its terms an exact interpretation, for their slipshod use will tend to create false oppositions and conceal fundamental agreements, and thereby waste the energy of mankind in empty disputation.

The third reason for the study of history is that it enables a man to take a balanced view of current problems, for a memory stored with historical parallels is the best preventive both against panic and over-confidence. Such a view does not imply the hard-and-fast deduction of so-called laws, which was a habit of many of the historians of the nineteenth century. Exact parallels with the past are hard to find, and nothing is easier than to draw false conclusions. A facile philosophy of history is, as Stubbs once said, "in nine cases out of ten a generalisation founded rather on the ignorance of points in which particulars differ, than in any strong grasp of one in which they agree." Precedents from the past have often been used with disastrous results. In our own Civil War the dubious behaviour of the Israelites on various occasions was made an argument for countless blunders and tyrannies. In the same way the French Revolution has been used as a kind of arsenal for bogus parallels, both by revolutionaries and conservatives, and the most innocent reformers have been identified with Robespierre and St. Just. During the Great War the air was thick with these false precedents. In the Gallipoli Expedition, for example, it was possible to draw an ingenious parallel between that affair and the Athenian Expedition to Syracuse, and much needless depression was the consequence. At the outbreak of the Russian Revolution there were many who saw in it an exact equivalent to the Revolution of 1789 and imagined that the new Russian revolutionary armies would be as invincible as those which repelled the invaders of France. There have been eminent teachers in recent years whose mind has been so obsessed with certain superficial resemblances between the third century of the Christian era and our own times that they have prophesied an impending twilight of civilisation. Those of us who have been engaged in arguing the

case for the League of Nations are confronted by its opponents with a dozen inaccurate parallels from history, and the famous plea of the "thin edge of the wedge" is usually based upon a mistaken use of the same armoury.

A wise man will be chary of drawing dapper parallels and interpreting an historical lesson too rigidly. At the same time there are certain general deductions which are sound and helpful. For example, we all talk too glibly of revolution, and many imagine that, whether they like it or not, a clean cut can be made, and the course of national life turned suddenly and violently in a different direction. But history gives no warrant for such a view. There have been many thousands of revolutions since the world began; nearly all have been the work of minorities, often small minorities; and nearly all, after a shorter or longer period of success, have utterly failed. The French Revolution altered the face of the world, but only when it had ceased to be a revolution and had developed into an absolute monarchy. So with the various outbreaks of 1848. So conspicuously with the Russian Revolution of to-day, which has developed principles the exact opposite of those with which it started. The exception proves the rule, as we see in the case of our own English Revolution of 1688. Properly considered, that was not a revolution, but a reaction. The revolution had been against the personal and unlimited monarchy of the Stuarts. In 1688 there was a return to the normal development of English society, which had been violently broken. It may fairly be said that a revolution to be successful must be a reaction—that is, it must be a return to an organic historical sequence, which for some reason or other has been interrupted.

Parallels are not to be trusted, if it is attempted to elaborate them in detail, but a sober and scientific generalisation may be of high practical value. At the close of the Great War many people indulged in roseate forecasts of a new world—a land fit for heroes to live in, a land inspired with the spirit of the trenches, a land of co-operation and national and international goodwill. Such hasty idealists were curiously blind to the lessons of the past, and had they considered what happened after the Napoleonic wars they might have found a juster perspective. With a curious exactness the history of the three years after Waterloo has repeated itself to-day. There were the same economic troubles—the same rise in the cost of living, with which wages could not keep pace; the same shrinking of foreign exports owing to difficulties of

exchange ; the same cataclysmic descent of agricultural prices from the high levels of the war ; the same hostility to profiteers ; the same revolt against high taxation, and the same impossibility of balancing budgets without it. The Property tax then was the equivalent of our Excess Profits tax, and it is interesting to note that it was abolished in spite of the Government because the commercial community rose against it. There was the same dread of revolution, and the same blunders in the handling of labour, and there was relatively far greater suffering. Yet the land, in spite of countless mistakes, passed through the crisis and emerged into the sunlight of prosperity. In this case historic precedent is not without its warrant for hope.

One charge has been brought against the study of history—that it may kill reforming zeal. This has been well put by Lord Morley : “ The study of all the successive stages and beliefs, institutions, laws, forms of art, only too soon grows into a substitute for practical criticism of all these things upon their merits and in themselves. Too exclusive attention to dynamic aspects weakens the energetic duties of the static. The method of history is used merely like any other scientific instrument. There is no more conscience in your comparative history than there is in comparative anatomy. You arrange ideals in classes and series ; but the classified ideal loses its vital spark and halo.” There is justice in the warning, for a man may easily fall into the mood in which he sees everything as a repetition of the past, and the world bound on the iron bed of necessity, and may therefore lose his vitality and zest in the practical work of to-day. It is a danger to be guarded against, but to me it seems a far less urgent menace than its opposite—the tendency to forget the past and to adventure in a raw new world without any chart to guide us. History gives us a kind of chart, and we dare not surrender even a small rushlight in the darkness. The hasty reformer who does not remember the past will find himself condemned to repeat it.

There is little to sympathise with in the type of mind which is always inculcating a lack-lustre moderation, and which has attained to such a pitch of abstraction that it finds nothing worth doing and prefers to stagnate in ironic contemplation. Nor is there more to be said for the temper which is always halving differences in a problem and trying to find a middle course. The middle course, mechanically defined, may be the wrong course. The business of a man steering up a difficult estuary is to keep to the deep-water channel, and that channel

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may at one hour take him near the left shore and at another hour close to the right shore. The path of false moderation sticks to the exact middle of the channel, and will almost certainly land the pilot on a sandbank. These are the vices that spring from a narrow study of history and the remedy is a broader and juster interpretation. At one season it may be necessary to be a violent innovator, and at another to be a conservative ; but the point is that a clear objective must be there, and some chart of the course to steer by. History does not provide a perfect chart, but it gives us something better than guess-work. It is a bridle on crude haste ; but it is not less a spur for timidity and false moderation. Above all it is a guide and a comforter to sane idealism. "The true Past departs not," Carlyle wrote, "nothing that was worthy in the Past departs ; no Truth or Goodness realised by man ever dies, or can die ; but all is still here, and, recognised or not, lives and works through endless change."

JOHN BUCHAN.

NOTE

THIS volume has been prepared under the care of Major-Gen. Lord Edward Gleichen. The Geographical Introduction and first ten chapters of the *History of Serbia* are the work of Miss H. L. Lorimer, M.A. (late Scholar of Girton College, Cambridge, Fellow and Tutor of Somerville College, Oxford), and the last four that of the Rev. R. G. D. Laffan (Fellow and Chaplain of Queens' College, Cambridge, sometime Brackenbury Scholar of Balliol College, Oxford), who is also responsible for *The Yugoslav Movement* and *Yugoslavia to Date*. The Geographical Introduction and first four chapters of the *History of Montenegro* are by Miss L. F. Waring, B.A. (Trinity College, Dublin), and the last three by Mr. H. Baerlein. *The Former Austro-Hungarian Lands*, as well as *The Economics and Resources of Yugoslavia*, are written by Dr. Marion Newbigin, D.Sc. (Editor *Scottish Geographical Magazine*). The Bibliography has been compiled by the respective authors concerned.

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APPENDICES

DEFENCE

ARMY

DURING the War 757,843 men were raised in Serbia, exclusive of 70,000 Yugoslav volunteers. The losses in killed, wounded, and missing amounted to 450,000.

At the end of 1919 the new Army of Yugoslavia had begun to take shape, and by March 1920 it amounted to approximately 200,000 men. Owing, however, to questions of finance, the strength of the Army budgeted for the year 1922-23 is only 109,000.

Military service is universal and compulsory. New conditions of service are under consideration. The present conditions are :

Active Army.—Cavalry and Artillery two years with the Colours, all other arms eighteen months.

National Army.—This is divided into three Bans. The 1st Ban supplies all the Active Army and its reserves, ages 21-30. The 2nd Ban, ages 31-38. The 3rd Ban, ages 39-45.

Landsturm.—Liability of service between the ages of 18-21 and 45-50.

The Active Army, which is organised in four Army Areas, comprises sixteen Infantry and two Cavalry Divisions. The Infantry of each Division consists of three Regiments each of three Battalions. The Field Artillery organisation is not yet complete. Each of the four Armies has one Heavy Artillery Regiment.

Armament.—Rifle : the Serbian 7 mm. Mauser, the Austrian 8 mm. Mannlicher, and various French types.

The artillery comprises French 75 mm. guns, 155 mm. Schneider howitzers, and Austrian Skoda heavy and field guns.

NAVY

The Austro-Hungarian Navy was handed over by the Emperor Karl to the ex-Austrian Yugoslavs in 1918 ; but it did not long remain in their hands, for by the armistice terms it was split up, about half the fleet going to France and the other half to Italy. A good many of the ships had been seriously damaged by the Yugoslavs before handing over.

The construction of a Yugoslav Navy has not yet proceeded very far.

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THE FORMER AUSTRO-HUNGARIAN LANDS

The Handbooks issued under the direction of the Historical Section of the Foreign Office, especially 12. *Bosnia and Hercegovina*, 8. *Croatia-Slavonia and Fiume*, 11. *Dalmatia*, and 13. *The Slovenes*, contain useful historical summaries. During the war the Yugoslav Committee in London issued a series of small pamphlets, of somewhat similar scope, which contain valuable material, though the circumstances at the time of their issue must be borne in mind. Special mention may be made of 2. *The Southern Slavs, Land and People*, 3. *A Sketch of Southern Slav History*, 6. *Political and Social Conditions in Slovene Lands*.

Bosnia and Hercegovina are best studied in books dealing with the history of the Turks or Serbs, for example: Allen, *The Turks in Europe* (1919); Temperley, *History of Serbia* (1917); Forbes, Toynbee, Mitrany, and Hogarth, *The Balkans, a History of Bulgaria, Serbia, Greece, Rumania, Turkey* (1915). Miller's *Travel and Politics in the Near East* (1898) is of interest in that it is written by a whole-hearted admirer of the Austrian Occupation.

Croatia and Slavonia are naturally discussed chiefly in books dealing with Hungary. *The Political Evolution of the Hungarian Nation*, by C. M. Knatchbull-Hugessen, 2 vols. (1908), is written by a warm admirer of the Magyars, and thus forms a useful corrective to more recent literature. The South Slav standpoint, on the other hand, is forcibly put by R. W. Seton-Watson, see *The Southern Slav Question* (1911), *German, Slav, and Magyar* (1916), etc.

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T. G. Jackson's *Dalmatia, the Quarnero, and Istria*, 8 vols. (1887), gives general historical accounts of Istria, Dalmatia, and Ragusa, as well as of the different Dalmatian cities, which are of great value, more especially since his book dates from a period anterior to recent controversies. Of the very recent books it may be sufficient to name G. Prezzolini, *La Dalmazia* (1915), French translation, *La Dalmatie* (1917), which puts forward the moderate Italian view with much force, and gives references to controversial literature.

The fact that the Slovenes make but few appearances in general history is reflected in the paucity of books dealing with them. Bogumil Vosnjak's *A Bulwark against Germany* (1917) is useful, but, like other South Slav war books, should be read with a due appreciation of the fact that it was written by an *émigré* during a period of great stress.

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