

Strossmayerana in the English Sources: Acton, Gladstone, Newman and Strossmayer

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Abstract: *The paper deals with the friendship of Josip Juraj Strossmayer, the »First Son of His Homeland,« with the British John Emerich Edward Dalberg-Acton, 1st Baron Acton, KCVO DL, a known politician, man of letters, and the »Magistrate of History,« and ideational relation to John Henry Newman, Cong. Orat., the »Augustine of the Modern World.« Analyzed is a correspondence, mostly untranslated heretofore, of the Đakovo »vladika« (that is, episcopo), as he titled himself frequently, with William Ewart Gladstone, FRS, FSS, the »People's William« and the then British Prime Minister, especially in the 1876-1892 timespan, and the new realizations on Strossmayer's role in the rebirth of the Croatian culture, his attitude toward the South Slav question and Pan-Slavism, as well as a neo-historical study of the outreach of his speech at the First Vatican Council, have been exploratorily elucidated, with an evaluatory interpretation, from an Anglo-American viewpoint. Thus, Strossmayer's intercession of a federal-state system, understanding for a unification of the Kingdoms of Dalmatia and Croatia, and a guarantee that the Croatian language be introduced in the then official usage, has also been revalorized, while his cultural significance has been described as a realization of the renaissance Latin term of a »universal man.« All these determinants describe his cultural importance equally cognitively, for just a few of the Croatian 19th-century dignitaries have incorporated it by their influential personalities.*

Keywords: *Josip Juraj Strossmayer, correspondence, John Emerich Acton, William Ewart Gladstone, John Henry Newman.*

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Introduction

The paper interdisciplinarily deals with an explanatory upgrade to the scientific realizations on the personage and opus of Josip Juraj Strossmayer formulated heretofore while providing for a contemporary, computer-enhanced research and an analytical insight into the less known, partially translated, or completely untranslated philological (epistolographic) materials from the Anglo-American sources or from the Croatian holdings in the English language. Its purpose is a publication of an essay on the American and British viewpoint to Strossmayer's inomissible theological, benefactorial, political and educational role in this part of Europe, in light of the 19th-century renaissance of the Croatian education and Strossmayer's support to equality to strengthen a general Slavic influence, whose individualized promoter he was in the Habsburg Monarchy, as a Latin *homo universalis*, or as its Ancient Greek precursor of πολυμαθής.¹

Strossmayer enthused the public and easily befriended many persons, so he regularly exchanged ideas on politics, spiritual counseling, and arts with numerous equally renowned contemporaries in his multinational relations; thus, his collocutors were the Czechs František Palacký and František Ladislav Rieger, the Slovak Ján Kollár, the British John Emerich Edward Dalberg-Acton, William Ewart Gladstone and a pleiad of others. He was simultaneously an ecclesiastic dignitary and a benefactor, a beloved Đakovo-based Bosnian and Syrmian presbyter and a Habsburg court confessor, a verified patriot and a human rights promoter (especially in the cases of the Mura River basin and Rijeka's return under the jurisdiction of the maternal Croatian nation), a Viceroy Jelačić's confidant and an advocate of the Church's unity; a civilized politician and a celebrated orator, builder, and founder; and a man of letters, a historian, and an enlightener who has always aspired to remain modest.

Notwithstanding the textual and translational research hypotheses pertaining to the select corpora, the paper therefore methodologically provides for an innovative historico-political, literary-philological, and educative interpretation of sources, also presenting Strossmayer's travelog contribution and his valuation of the old South Slavic literature, as well as his succor to the establishment of the modern one.² While so doing, Strossmayer has deserved an admiration and respect by the

¹ Regarding the first, unsigned article, an assumed author is Dinko Politeo, while Marija Jurić signed her article as usual, i.e., »Zagorka.« Cf. Dinko Politeo, »Biskup Strossmayer kao politički čovjek,« in *Obzor*, vol. 41, no. 205, 1900, pp. 4-8; Marija Jurić, »Magjari o Strossmayeru: istinit događaj,« in *Obzor*, vol. 39, no. 64, 1898, p. 1.

² Dubravko Jelčić, *Povijest hrvatske književnosti: tisućljeće od Bašćanske ploče do postmoderne*, 2nd expanded ed., (Zagreb: Naklada Pavičić, 2004), pp. 216-17. The book was published by Biblioteka hrvatske povijesti. See also Ivan Strižić, *Od provale Turaka do raspada Austro-Ugarske Monarhije*, ed. by Strižić, 2001, *Pero ili mač: hrvatski politički esej; izbor*, bk. 1 (Zagreb: DoNeHa, 2001-), pp. 363-98.

intellectual connoisseurs not only in the clerical but also in the sponsorial, universalist, and artistic circles home and abroad already during his lifetime, but he has also caused controversies in the less informed ones.

Consequently, the fonts deposited in the archives of the Đakovo-Osijek Diocese and the Croatian Academy of Sciences and Arts, in the Library of the Faculty of Humanities and Social Sciences of the University of Zagreb, and in the Josip Juraj Strossmayer University of Osijek's Catholic Faculty of Theology in Đakovo have especially served as the corpora. Also used were the sources of the Zagreb-based Catholic Faculty of Theology and of the National and University Library, the private American and Osijek-based *Strossmayerana* collections by Viktor Novak,³ as were those accessible online: the legacy of Henry Baerlein,⁴ Roland Hill,⁵ Ante Kadić,⁶ Robert William Seton-Watson,⁷ Harold Temperley,⁸ William Brooks Tomljanovich,⁹ Lujo Vojnović¹⁰ and Dame Rebecca West.¹¹

³ See Viktor Novak, »Biskup J.J. Strossmayer na međunarodnoj sceni: o pedesetoj godišnjici njegove smrti,« in *Život i škola: list za odgoj, prosvjetu i kulturu*, ed. by Mirko Jirsak, vol. 4, no. 4-5, 1955, pp. 2-8; vol. 4, no. 6-7, pp. 11-14

⁴ Henry Baerlein, »III. Building the Foundations: Napoleon and Strossmayer; Strossmayer.« 1922. *The Birth of Yugoslavia: Volume 1* (Charleston, SC: Nabu Press, 2010), pp. 132-34.

⁵ Roland Hill, *Lord Acton* (New Haven, CT: Yale UP, 2011).

⁶ Cf. Ante Kadić, »Vladimir Soloviev and Bishop Strossmayer,« in *The American Slavic and East European Review*, vol. 20, no. 2, 1961, pp. 163-68; »Bishop Strossmayer and the First Vatican Council.« *The Slavonic and East European Review*, ed. by Martin Rady, vol. 49, no. 116, 1971, pp. 382-409. *The American Slavic and East European Review* was renamed as the *Slavic Review*, being edited by Harriet Murav.

⁷ Robert W. Seton-Watson, »Chapter VI: Bishop Strossmayer and the Renaissance of Croatian Culture,« in *The Southern Slav Question and the Habsburg Monarchy, 1911* (London: Forgotten Books, 2015), pp. 118-29.

⁸ Harold Temperley, »The Yugo-Slav Movement in British Eyes 1860-1871,« in *Šišićev zbornik; Mélanges Šišić; Zbornik naučnih radova Ferdi Šišiću povodom šezdesetogodišnjice života, 1869.-1929., posvećuju prijatelji, štovatelji i učenici*, ed. by Grga Novak (Zagreb: Tisak C. Albrecht, 1929), pp. 31-35.

⁹ See William Brooks Tomljanovich, *Bishop Josip Juraj Strossmayer: Nationalism and Modern Catholicism in Croatia*, dissertation, Yale University, 1997. Brooks Tomljanovich's dissertation was translated by Tomislav Butorac and Miloš Đurđević and republished in Zagreb in 2001 by the Croatian Academy of Sciences and Arts and Dom i svijet.

¹⁰ Lujo Vojnović, »Strossmayer i Gladstone (1876.-1892.),« in *Savremenik: mjesečnik za književnost i umjetnost*, ed. by Branimir Livadić, vol. 7, no. 1, 1912, pp. 22-29; vol. 7, no. 2, 1912, pp. 81-88.

¹¹ Cf. Rebecca West, *Black Lamb and Grey Falcon: A Journey through Yugoslavia*. 1941. (London: Penguin Classics, 2007), pp. 98, 100, 104, 105-09, 157-58. In 1941, the first edition was printed in two volumes as the *Black Lamb and Grey Falcon: The Record of a Journey through Yugoslavia in 1937* by the London-based Macmillan & Co. Ltd. In the quoted 2007 edition, the »Croatia« chapter is located on pp. 39-113, immediately followed by the »Dalmatia« travelog on pp. 113-249.

Tracking the pathways of the grand Đakovo minister, this paper consequently aspires to continue an updated debate of various arguers about the same topics and initiate a prolific discussion on Strossmayer and his heritage within the academia from multiple weltanschauungs, for example, from a theological, literary, and a historical one, as well as from a viewpoint of economics, jurisprudence, arts and other disciplines, for his imperishable opus, in the Computer Age, indubitably allows for such an approach, too. As it may fill a part of the obvious lacunae in the subject-oriented section of interdisciplinary treatises on Josip Juraj Strossmayer and his national-historical, literary, and educational patrimony and correspondence due to its new and, believably, connoisseur-founded procedure, we deem such a discourse necessary, internationally relevant and purposeful, bearing in mind that certain interesting records on Strossmayer are still not completely translated in the Croatian language, especially those in English.

1. Strossmayer – An Austrian by Origin, A Croatian Cosmopolite by Activities

It is a fact that we are the eyewitnesses to a Europe as a community in which a majority of peoples are reunited, mostly economically, defensively, or educationally, as it was the case in the former Habsburg Monarchy; however, presently, equality is being intentionally promoted, at least publicly or legislatively. To contribute to the completion of a picture of the versatile Josip Juraj Strossmayer, an honorary Osijek scion and the Grand Governor of Virovitica County (1861-62), let us incipiently analyze the following sentence of his on a position of the Slavs in the former state: »Sva nevolja Austrije izvire odatle što ljudi nepozvani, neprijatelji slavjanstva, izvadaju današnje akcije i što se misli služiti turskim življem prot slavjanskom.« ‘The entire misfortune of Austria emanates from the fact that the uninvited people, the enemies of Slavdom, perform today’s actions and that it intends to deploy the Turkish populace against the Slavic one.’¹²

In a scientific-research sense, we assume the aforementioned holistic, interdisciplinary attitude toward an indeed extensive, multifaceted Strossmayer’s activity, which has still not been completely presented to the European audience, as its fragments are enshrined in the libraries and archives worldwide. Then, it will instantly become clear and comprehensible that the former Đakovo-based Bosnian-Syrmian Diocese, having been stretched to approximately 300 km² of arable lands, pastures, and forests, earned an enviable annual yield amounting to HUF 300,000 exactly under Strossmayer’s prudent leadership, while his assistance and key role are in-

¹² Qtd. in Zoran Grijak, »Korespondencija Josip Juraj Strossmayer – Isidor Kršnjavi (1875.-1884.)«, in *Cris*, vol. 7, no. 1, 2006, p. 76. Our trans.

omissible not only when it comes to the establishment of the former Yugoslavian Academy of Sciences and Arts, University of Zagreb, and the Old Masters' Gallery but also when establishing the Cetinje printing office, Matrix Slovenica and Matrix Serbica, and the opus of the brethren Dimitar and Konstantin Hristov Miladinov, whereby he amazed many dignitaries, including the adduced British ones.

Relying on the thematically related realizations of the three recently published original scientific papers¹³ and the results of a conducted Strossmayer-related scientific research,¹⁴ let us repeatedly notice that the exacerbated Strossmayer deliberately compared the uneducated Croats of his time and age to other Europeans, having mentioned the most significant occurrences of the epoch in his idiolectic Shtokavian-based Ikavian pronunciation, and in some of these comparisons his direct or indirect impact has significantly surpassed the narrow Croatian national frames.¹⁵ What is more, by his long parliamentary addresses, he has also intentionally impacted an alteration in the conceptualization of Hungarians, a neighboring folk with which the Croats had shared a national community for seven centuries.¹⁶

Having insurrected against any form of Germanization and denationalization, Strossmayer has justly and timely noticed a support rendered by the then Hungar-

¹³ Cf. Tihomir Živić and Antonija Huljev, »Josip Juraj Strossmayer: A Statesman of Culture,« in *Культура: меѓународно списание за културолошки истражувања / Culture: International Journal of Culture Research*, vol. 6, no. 14, 2016, pp. 137-46; Tihomir Živić, Margareta Turkalj Podmanicki, and Antonija Huljev, »Josip Juraj Strossmayer i umjetnost: europski sugledi,« in *Zbornik radova Drugog međunarodnog interdisciplinarnog znanstvenog skupa Znanstvene, kulturne, obrazovne i umjetničke politike – europski realiteti – 200. obljetnica rođenja Josipa Jurja Strossmayera*, ed. by Željko Pavić et al. (Osijek: Department of Cultural Studies / Academy of Arts / Institute of Social Sciences Ivo Pilar / Institute for Scientific and Artistic Work of the Croatian Academy of Sciences and Arts / Faculty of Humanities of the University of Pécs, 2016), pp. 556-73; Vesnica Mlinarević, Tihomir Živić, and Antonija Huljev, »Odgojne vrijednosti Josipa Jurja Strossmayera – promicateljica prosvjete i kulture,« in *Mostariensia: časopis za društvene i humanističke znanosti*, vol. 20, no. 1-2, pp. 117-31.

¹⁴ Subsequent to an inter-universitarian Open Call, a scientific research was conducted in collaboration with Asst. Prof. Tatiana Kuzmich, Ph. D., of the Department of Slavic and Eurasian Studies, College of Liberal Arts, University of Texas at Austin, and the Catholic Faculty of Theology in Đakovo from March 2016 to March 2017. See Tihomir Živić, ed., *Strossmayerana u engleskim izvorima: epistolografska analiza, 1860.-1892.*, Mar. 2016 – Mar. 2017, <http://kulturologija.unios.hr/en/znanost/projekti/>.

¹⁵ Grijak, op. cit.

¹⁶ Vladimir Lunaček, »Kulturno znamenovanje J. J. Strossmayera,« in *Obzor*, vol. 62, no. 33, 1921, pp. 2; Dinko Šokčević, *Hrvati u očima Mađara, Mađari u očima Hrvata: kako se u pogledu preko Drave mijenjala slika drugoga* (Zagreb: Naklada Pavičić, 2006), pp. 23, 28, 62; Janja Prodan, *Dijalom kroz stoljeća: radovi iz poredbene kroatistike* (Pécs: Scientific Institute of Croats in Hungary, 2008), p. 195.

ian opposition, which condemned the Croatian-Hungarian Settlement, adopted in 1868 without an agreement concluded with him in his capacity as a leader of the strong People's Party (1860-73), having simultaneously caused his resignation from a parliamentary lifestyle. For Strossmayer, it was a botched opportunity for a guaranteed Croatian and Hungarian parity, which would jointly ameliorate an obvious Austrian dominance, and the Russian-Turkish War (1877-78), by which the Ottoman Empire lost a great part of the European dominions so that the Austro-Hungarian Monarchy was in charge of the occupation of Bosnia and Herzegovina by virtue of the Berlin agreement, repeatedly confirmed his opinions.

Additionally, in such historical circumstances, Strossmayer has also civilizedly incorporated culture and a »rational utilitarianism« of arts into his scope, as the powerful instruments of the subjugated Croatian nation, having exerted a paternalistic influence on the »yeoman Viceroy« Ivan Mažuranić (1873-80), the generous and chivalric Ladislav Pejačević (1880-83), sculptors like Ivan Rendić, and many others. According to Strossmayer, the arts should be characterized by morality, so that their beauty simultaneously constructs both an artist's personality and the very essence of his or her folk, for they will be a cause of multiple rejoice, nationalistically and certainly artistically, in that case.

2. Strossmayer and Gladstone

As frequently testified by Robert William Seton-Watson in the referenced book, a recognizable European perspective and a resonance of words by William Ewart Gladstone (1809-98), the »Grand Old Man« (GOM) and the quadruple Prime Minister of the Victorian Government,¹⁷ is amply evident in Strossmayer, too, as follows: »Be happy with what you have and are, be generous with both, and you won't have to hunt for happiness.«

Namely, in the tumultuous circumstances he lived in, Josip Juraj Strossmayer interceded not only for Croatia of his own but also for a complete administrative independence of the neighboring Bosnia and Herzegovina and Bulgaria from the Ottoman occupation and their return under the aegis of Western Christianity.¹⁸ It implied an entire, active restoration and reaffirmation of the overall spiritual crea-

¹⁷ One of Gladstone's original nicknames was »The People's William«; yet, the critical Benjamin Disraeli occasionally purported that Gladstone should actually be nicknamed »God's Only Mistake.« Duncan Gardham, a contractual correspondent to the London-based *Daily Telegraph* and an expert in terrorism and espionage, circumstantiated it on June 12, 2008 in his article on Gladstone as a Victorian inspiration to David Davis.

¹⁸ Cf. Blaž Jurišić, »Strossmayer prema Bosni,« in *Hrvatska revija*, vol. 6, no. 5, 1933, pp. 265-68; Ante Kadić, »Strossmayer i Bugari,« u *Hrvatska revija*, vol. 20, no. 4, 1970, pp. 725-40.

tivity and the civilizational circle of these nations, from their statehood, language, and script up to all the branches of arts, having, naturally, equally touched the music and dance, construction, literature as the »word art,« and fine arts.

Therefore, Strossmayer has frequently dispatched inspired letters to his contemporaries, all of whom were the European dignitaries with whom he was in amicable conditions and who respected him, and some of these multilingual correspondences have indeed significantly influenced their attitude toward the »eastern question,« statehood, and independence of these »small« European nations, their spirituality, and artistic contribution to Europe in general. Strossmayer's relation to Gladstone from 1876 to 1892 was exactly of such a nature, mediated by Strossmayer's close friendship and alliance with John Emerich Dalberg-Acton, established in 1869 and 1870, on the occasion of a joint opposition to an inveterate dogma on papal infallibility.¹⁹

Gladstone and the hyperoptic and liberal Strossmayer, whom Antun Gustav Matoš, in his epitaph,²⁰ positioned immediately next to the Irish Whig, the orator and philosophical author Edmund Burke; the French man of letters and astronomer Nicolas Camille Flammarion, the Pope Leo XIII, a polite Cardinal Louis René de Rohan, and to the dexterous politician Charles Maurice de Talleyrand-Périgord; having written that Strossmayer's opus, significant for the then Europe, has survived him, like those that have survived the Medicean benefactors or the Ibsenian constructor Halvard Solness; exchanged letters in the French and in the German language.²¹ They were translated into the English language by Seton-Watson, and some of the most interesting ones will be separated in a special addendum to this paper.

¹⁹ Cf. William E. Gladstone, *The Vatican Decrees in Their Bearing on Civil Allegiance: A Political Exposition* (London: John Murray, 1874); Henry E. Manning, *The True Story of the Vatican Council* (London: Henry S. King & Co., 1877); Zoran Grijak, »Croatian-British View of the Eastern Question: The Correspondence of William Ewart Gladstone and Josip Juraj Strossmayer (1876-1882),« in *Review of Croatian History*, vol. 5, no. 1, 2009, pp. 47-85. See also Strossmayer's correspondence to Gladstone, qtd. in *Trgovinski glasnik* and *Jedinstvo*, respectively. For Gladstone's response, cf. William E. Gladstone to Josip J. Strossmayer, 13 Mar. 1879, 13 Feb. 1878, and 12 Oct. 1882, in *Jedinstvo*, vol. 3, no. 504, 1921, pp. 1-2.

²⁰ See Antun Gustav Matoš, »U povodu smrti-Štrosmajer,« in *Samouprava*, vol. 3, no. 76, 1905, p. 3; Ivan Esih, »Josip Juraj Strossmayer i Poljaci,« in *Obzor*, vol. 70, nos. 77-80, 82, 84-88, 90-93, 95-96, 18 Mar. to 9 Apr. 1929; Josip Nagy, »Strossmayer i Francuska: izvadak iz studije,« in *Hrvatsko kolo*, vol. 19, 1938, pp. 164-74; Stanislav Marijanović, »Strossmayer, Hrvatska i Europa 19. stoljeća,« in *Zbornik radova o Josipu Jurju Strossmayeru*, ed. by Ivo Padovan and Dobriša Skok (Zagreb: Croatian Academy of Sciences and Arts, 1997), pp. 97-110.

²¹ Upon Gladstone's request, Strossmayer wrote even the German letters in the Latin script, instead of his idiolectic Gothic one.

However, one should know that Gladstone was diligently reported on Strossmayer, the »great Croatian patriot,« by Henry Parry Liddon, especially on all Strossmayer's endeavors to explain to the western Europeans that the then Turkish political »reform« was just an insinuation and that Bosnia and Herzegovina, nominally incorporated exactly in Strossmayer's Diocese, should be annexed to Montenegro and Serbia. That could have posed, more than anything else, an obstacle to the Russian aspirations and could have rendered England dearer to the south Slavic folks, wrote Seton-Watson as well, known after his nickname of *Scotus Viator*.²²

Introduced to the famous Croatian patriarch by Johann Joseph Ignaz von Döllinger, a former Strossmayer's colleague in his struggle against papal infallibility during the First Vatican Council in 1869-70 and then an apostate from the official Roman Catholic Church,²³ Liddon also supported Strossmayer's attitude that, should an armed intervention be necessary, such a move would actually be honorable, possibly the most dignified one in the entire British or even in the entire European history. Moreover, the aforementioned Liddon even paid a visit to Strossmayer, accompanied by the Reverend Malcolm MacColl, who wrote the book *The Eastern Question: Its Facts and Fallacies* in 1877.

On the other hand, on October 1, 1876, Gladstone received from Strossmayer an explicated written suggestion how to solve the Bosnian question, an ardent issue already at that time, while implying an involvement and full collaboration between the Eastern and the Western Church and entrusting the Bosnian self-government under a Serbian aegis,²⁴ which was controversial to some observers. What is more, Gladstone, having responded to Strossmayer in French on October 5, 1876, was ready to ask the Croatian presbyter for an authorization to bring the aforementioned document to an insight of the British audience, even anonymously, if necessary.

Strossmayer cared about the United Kingdom, especially about England and Ireland, for he held an opinion that the United Kingdom was interconnected to the European mainland throughout its history in thousand ways, although the Great British island was still exempted from the most of the then European disagreements. In addition to a well-deserved gratitude to Gladstone because of his defense, support,

²² Cf. Seton-Watson, »Appendix VII: The Correspondence of Bishop Strossmayer and Mr. Gladstone,« in *The Southern Slav Question and the Habsburg Monarchy*, op. cit., pp. 416-44; Joseph O. Baylen, »Bishop Strossmayer and Mme. Olga Novikov: Two Unpublished Letters,« in *Slavic Review*, vol. 26, 1967, pp. 468-73.

²³ Ivan Svirčić, *Bishop J. G. Strossmayer: New Light on Vatican I* (Chicago, IL: Franciscan Herald Press, 1975), pp. 102, 103, 238.

²⁴ Cf. their correspondence in the Addenda to this paper.

and salvation of South Slavs, these were the main reasons behind Strossmayer's decision to peruse some of Gladstone's papers in winter of 1877, according to his own admittance, having recommended »the highly industrious Bulgar« and »the noble and highly gifted Bosniak and Herzegovinian,« who would have resurrected their otherwise fertile land if they could have done so, to Gladstone's intercession as well.²⁵

On September 19, 1882, Strossmayer sent a written invitation to Gladstone to visit the newly constructed Cathedral in Đakovo, »magnificent in the opinion of all who have seen it,« erected and consecrated to the glory of God and to the salvation of souls, but »perhaps to inspire in others a noble emulation, by showing that the lofty spirit of past centuries is not yet entirely extinguished,« too, as written by Gladstone in his retort of October 12, 1882.

Let us derive a conclusion: a mutual respect between Gladstone and Strossmayer increased with time, so it was transformed from an acquaintance into a very intimate relationship, vouchsafed by Strossmayer's epistles dated October 24, 1876 and September 3, 1877. Accordingly, Strossmayer's letter to Gladstone, originally compiled in the German language on October 24, 1876, reads as follows: »Most esteemed sir, and permit me to add, my very dear friend, for all those who champion truth and justice in this world are united by the bands of a truly sacred union in a higher friendship and alliance, with the task of using every effort that poor humanity may never lack the daily bread of truth and justice, for on this depends their moral life, just as their physical life on material bread!«²⁶ An exchange of appropriate gifts proceeded as well, and the bishop congratulated Gladstone on his leadership and »consummate wisdom,« which announces »truth, justice, freedom and progress all the world over,« on September 19, 1882, on the occasion of the British Army's victory in Egypt. Gladstone, on the other hand, riposted to Strossmayer on October 12, 1882. Nonetheless, as adduced by Seton-Watson,²⁷ Gladstone, a »modern Jacques-Bénigne Bossuet« of the Matoš type, and Strossmayer, a »mod-

²⁵ See his letter to Gladstone on October 28, 1877, written in the German language. In his missive of September 26, 1886, Strossmayer also introduced to Gladstone the Croato-German authoress Mara Čop, known as »Mara Čop Marlet« or »Mara of Berks,« for whom he pleaded for Gladstone's intercession with the French President François Paul Jules Grévy. Interestingly, Seton-Watson describes her as a »Bulgarian,« having indubitable misinterpreted her ethnographic book *Süd-slawische Frauen: Auf Höhen und Tiefen der Balkanländer*, printed in Budapest in 1840, in which the Bulgarian women are of course mentioned. An insight in the matter is provided by Slavica Vrkić Žura, »Prva hrvatska etnografkinja Mara Čop: *Aperire terram gentibus*,« in *Ethnologica Dalmatica*, vol. 12, no. 1, 2003, pp. 5-34.

²⁶ Cf. Seton-Watson, »Appendix VII,« op. cit., p. 420. Our trans.

²⁷ Ibid., p. 416.

ern Gottfried Wilhelm Leibniz,« have never met in Hawarden in the long-past year of 1886 due to the minister's age, although they had intended to do so, as the dear and respected friends. Namely, Strossmayer, whom Gladstone addresses in his letters as the »illustrious Monseigneur and dear friend« and »venerable Bishop and dear friend,« was already aged 71 at that time.

3. Strossmayer and Acton

Strossmayer's attitudes were also greatly complementary to those by John Emerich Edward Dalberg-Acton (1834-1902), the »Magistrate of History,« with whom he also shared an amicable relation. Acton claimed as follows:

History is not a burden of the memory but an illumination of the soul. ...
Opinions alter, manner change, creeds rise and fall, but the moral laws are written on the table of eternity. (*Bang Quotes*)

Acton enforced his enthusiasm over Strossmayer, who has earned a sobriquet of a »pearl of oration« subsequent to his second Vaticanian conciliary address,²⁸ while also saying that »[t]here is not a soul who does not have to beg alms of another, either a smile, a handshake, or a fond eye.«²⁹ Finally, Acton himself, having internally cherished a strong inclination toward the arts, believed that »[p]ower tends to corrupt, and absolute power corrupts absolutely« in his noted Cannes letter to Mandell Creighton of April 5, 1887, as well as the Croatian bishop.³⁰ Says Acton,

I'm not a driven businessman but a driven artist. I never think about money.
Beautiful things make money.³¹

Such a determination is worth noting and is characteristic of these two dilettantes also because of a reason provided by Acton as a common reply: »To be able to look back upon one's past life with satisfaction is to live twice.«³² However, it is more important that the liberal Acton and Strossmayer have also matched in the domain of

²⁸ Pavao Nujić, »Josip Juraj Strossmayer i Osijek,« in *Essehist: časopis studenata povijesti i drugih društveno-humanističkih znanosti*, vol. 2, no. 2, Sept. 2011, pp. 70-73; Tadija Smičiklas, *Nacrt života i djela biskupa J. J. Strossmayera i izabrani njegovi spisi: govori, rasprave i okružnice* (Zagreb: Yugoslavian Academy of Sciences and Arts, 1906), pp. 115-30.

²⁹ »Lord Acton,« *Bang Quotes*, Jul. 2011, www.bangquotes.com/2011/07/lord-acton_12.html.

³⁰ »John Emerich Edward Dalberg, Lord Acton, Acton – Creighton Correspondence [1887],« Online Library of Liberty, oll.libertyfund.org/titles/acton-acton-creighton-correspondence. Accessed 26 Jul. 2017.

³¹ »Lord Acton Quotes,« *Brainy Quotes*, 26 Jul. 2017, www.brainyquote.com/quotes/quotes/1/lordacton120076.html.

³² *Ibid.*, www.brainyquote.com/quotes/quotes/1/lordacton154527.html.

an uncorrupted, prudent politics, the one that would be truly democratic, non-centralized in the hands of a small-sized, separate oligarchy.

According to a chronological division,³³ Strossmayer was politically most influential and therefore mostly approximated to Acton in the decade from 1860 to 1870. It was exactly the time when the bishop was also most efficacious educationally and artistically, testified regionally by his Grand Governor status in the Osijek-seated Virovitica County, his primacy in People's Party within Croatia proper, his membership in the Croatian Parliament and in the Croatian Banate organs, and his activity in the Croatian Regnicolar Deputation and the Reinforced Imperial Council on an international level.

For the sake of a supplemented representation of Strossmayer as a reconciler, enlightener, and arts connoisseur of a European dimension, it is indubitably necessary to add that he was a donator, benefactor, and promoter of the unified South Slavdom who has not only collected the artifacts but has also persevered in the establishment of the Croatian Academy and has launched the construction of the Đakovo Cathedral, as referenced by Milko Cepelić, a Croatian ethnographer, historian, art collector and a cofounder of the *Narodna obrana* journal, who was Strossmayer's personal secretary and biographer as of 1882. Like Acton, the future bishop was also acquainted with the art of Vienna, Berlin, Dresden, Munich, and Prague in detail,³⁴ reviewed the old cast-off paintings in his Đakovo whereabouts, and essayed on them in his 1854 letters, having pondered on an idea to establish a separate collection in due time, as to facilitate his folk to »dignify its heart and perpetuate its already innate artistic taste.«

Eventually, Acton and Strossmayer were both in love with Europe, especially with Italy, in their essays and travelogs, too, having believed, according to Acton, that a »Government rules the present,« whereas »[l]iterature rules the future.«³⁵ Actually, John Emerich Edward Dalberg-Acton was even born in Naples, Italy on January 10, 1834. He moved to Great Britain in 1840, subsequent to the demise of his father Richard Acton and due to his mother's remarriage to Lord George Leveson

³³ Vladimir Koščak, »Uloga prosvjete i kulture u javnoj djelatnosti Josipa Jurja Strossmayera kao političara i mecene,« in *Zbornik radova Međunarodnoga znanstvenog skupa* Lik i djelo Josipa Jurja Strossmayera (Osijek: Faculty of Humanities and Social Sciences, 2008), pp. 267-89.

³⁴ Cf. Milko Cepelić and Matija Pavić, *Josip Juraj Strossmayer, biskup bosansko-djakovački i sriemski g. 1850.-1900.* (Zagreb: Dionička tiskara, 1900-04); Vinko Zlamalik, »Biskup J. J. Strossmayer kao sabirač umjetnina,« in *Zbornik radova Međunarodnoga znanstvenog skupa* Lik i djelo Josipa Jurja Strossmayera, op. cit., pp. 581-93.

³⁵ »Acton Research: Lord Acton Quote Archive,« Acton Institute, acton.org/research/lord-acton-quote-archive. Accessed on 26 Jul. 2017.

Gower, 2nd Earl Granville, later known as Gladstone's Foreign Secretary. On the other hand, Countess Marie Louise de Dalberg, Acton's affluent mother, originated from Rhineland. Lord Acton, a former Munich-based student fellow of the aforementioned Ignaz von Döllinger (1850) equally fluent in English, French, German and Italian, also traveled across the United States of America (1853). Meanwhile, Bishop Strossmayer was enchanted by the pre-Paschal Rome, the Eternal City, the one he called »the most beautiful, pleasant, and significant, as well as the healthiest abode in this world,« in which »the heart remains of any noble soul,« while Siena, for instance, was described as »a very interesting city« in his letter to Isidor Kršnjavi dispatched on May 5, 1876.³⁶

It is interesting that Strossmayer, in the 1870-80 period, that is, in a decennium in which he disappointedly resigned from the Croatian public service, recurrently dedicated a majority of his endeavors exactly to the Church, education, and arts, having directed his view rather to Europe and to the realization of collaboration between the East and the West.³⁷ Contrarily, having been created a Gladstone's baron in 1869, subsequent to the Vatican Council (1869-70) and the four letters of his to *The Times* in 1874, Acton was afraid of an ecclesiastical excommunication in 1875, but he was spared, so he delivered his lecture on the ancient notion of liberty to the audience of the Bridgnorth Institute on February 26, 1877 and a lecture on liberty within Christianity on May 28, 1877. Moreover, Acton discharged a duty of Gladstone's special adviser from 1880 to 1885.

4. Newman as an Incorporation of a Strossmayerian Aspiration to a Universal Church

Having experienced a Copernican reexamination of his religious and lifestyle attitudes in 1816, John Henry Newman (1801-90), a famous English convert and Christian writer and a later cardinal of the Roman Catholic Church, met, due to the adamancy of his new creeds, a misunderstanding demonstrated by some of his close friends and associates heretofore, as well as Strossmayer. Besides, in a period from 1839 to 1845, there were certain circles in Rome which initially greatly suspected this step of his after he thwarted the Anglican hopes as the Oxford movement leader, but he reiteratedly explained it by his authentic desire for an Augustinian, spiritualized ecclesiastical return to the ancestral and apostolic values, without

³⁶ Josip J. Strossmayer to Isidor Kršnjavi, 5 May 1876, container 4. III. 3., Isidor Kršnjavi Holdings (804), Croatian State Archives, Zagreb.

³⁷ John E. Dalberg-Acton, »The History of Freedom in Antiquity«; »The History of Freedom in Christianity,« Acton Institute, acton.org/research/history-freedom-antiquity; acton.org/research/history-freedom-christianity. Accessed on 26 Jul. 2017.

superstition and a self-sufficient papal domineering on one side, or without an exaggerated Lutheran opposition and a liberalism-masked pretension on the other side.

Namely, Newman has purported that »[e]very century is like every other, and to those who live in it seems worse than all times before it,«³⁸ having evolutionally compared the life of the Church with that of a man and having aspired to an equilibrium between morality and orthodoxy, in whose center is always God, only. It is then clear that Newman, as such, also served as an indicator to others on a pathway of their own conversion.

Conclusive Thoughts, or A Plurality of Interconnections

As demonstrated by our research results, the ties between Acton, Gladstone, and Strossmayer, or even between them and Newman³⁹ and other important European factors of the 19th century, are multiple and utterly interesting, being frequently even more intricate than one may initially think. For example, Acton was surprised by a fact that the decisions of the Tridentine Council (1545-63) were edited for publication in October 1873 in Zagreb under Strossmayer's auspice, as Augustin Theiner, obsessed by the Jesuits and with an amicable succor, deposited the manuscripts in the summer of 1870, having reduced their number from the anticipated seven to only two and having defended himself that he had acted that way in accordance with the activity by Pope Pius IV. Löffler⁴⁰ additionally quotes a statement that the *Acta genuina Concilii Tridentini* were »very imperfectly edited« in 1874, subsequent to Theiner's decease. *Carte Theiner* (I, 3.) enshrined in the Vatican Secret Archives provides for an original of Acton's exclamation as a laudation to Strossmayer on that occasion, as follows:

How astonishing is your vigor, and power of work! May the world long be enriched by your treasure!

³⁸ See John H. Newman, »Lecture XIV: On the Fortunes of the Church,« in *Lectures on the Prophetic Office of the Church; Viewed Relatively to Romanism and Popular Protestantism*, 1837, 2nd ed. (London: Gilbert & Rivington, 1838), p. 429.

³⁹ Cf. Kenneth L. Parker and Erick H. Moser, eds., »Historical Consciousness and the First Vatican Council: Manning, Döllinger, Newman, and Acton's Uses of 'History' in the Papal Infallibility Debates,« in *The Rise of Historical Consciousness among the Christian Churches* (Lanham, MD: UP of America, 2013), p. 104.

⁴⁰ See Klemens Löffler, »Augustin Theiner,« in *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church*, ed. by Charles G. Herbermann, vol. 13 (New York City, NY: The Encyclopedia Press, 1912), pp. 565b-566a. 15 vols.

When it comes to Theiner, one should irrefutably know that this German theologian and historian, born as a shoemaker's son in the Polish city of Wrocław, in the then Prussian Kingdom, affirmed his attitudes under an influence exerted by Cardinal Karl-August von Reisach. Although eventually appointed a Vatican Secret Archives' supervisor by Pope Pius IX in 1855, Theiner was close to the opposition concerning the issue of papal infallibility during the First Vatican Council.

Having written in his book on Acton's place in history, Owen Chadwick quotes⁴¹ that there is evidence that Strossmayer had already met Theiner in Rome in 1860; that a correspondence was developed between them as well, as Strossmayer wrote to him on January 20, 1870, whereby a copy of the original is published in the third volume of the documents of the Church of Saint Mary in Vallicella⁴²; and that Strossmayer, who had printed *Vetera Monumenta*, a collection significant for the history of the South Slav nations by himself in 1863, advised Theiner in January 1874 to leave the Vatican because of his reputation, if not for any other reason. Additionally, as Pope Pius IX, on January 12, 1870, indirectly accused Theiner of the publication of standing orders of the Tridentine Council to the Austrian and Bavarian bishops, among whom were the aforementioned Johann Joseph Ignaz von Döllinger, as well as Döllinger's disciple Johann Friedrich, an Old Catholic; and that Theiner allegedly facilitated an access to the Vatican secret documents to Acton himself; Acton assumed that the German historian should await an ignoble fall, although Theiner was ready to refute the accusations under an oath, having it reported to Acton in a series of his succinct Roman letters.

Strossmayer's meal with the Actons is chronicled on January 18, 1870. As of 1865, Acton was married to Countess Maria Anna Ludomilla Euphrosina von Arco-Valley, a daughter of the Bavarian Count Maximilian von Arco-Valley, and had six children with her. Acton's uncle, Charles Januarius Edward Acton, also was an ecclesiastic dignitary and cardinal (1839) and the Prime Minister in the Neapolitan Kingdom ever since 1789.⁴³ Worth mentioning is also that John Emerich Edward Dalberg-Acton regularly exchanged letters with Mary Drew née Gladstone (1847-1927), an authoress, daughter, and a personal assistant of William Ewart Gladstone,⁴⁴ where-

⁴¹ Cf. Owen Chadwick, »At the Vatican Archives«; »At the First Vatican Council,« in *Acton and History*, 1998 (Cambridge: Cambridge UP, 2002), pp. 29-76, 76-103.

⁴² On the copy, see Hubert Jedin, »August Theiner: zum 100. Jahrestag seines Todes am 9. August 1874,« in *Archiv für schlesische Kirchengeschichte*, vol. 31 (Hildesheim: Lax, 1973), p. 170.

⁴³ On Charles Januarius Edward Acton, cf. Hugh Tulloch, *Acton* (London: Weidenfeld and Nicolson, 1988), p. ix

⁴⁴ Cf. Herbert Paul, ed., *Letters of Lord Acton to Mary, Daughter of the Right Hon. W. E. Gladstone* (London: Macmillan, 1904), pp. 50, 56.

by Strossmayer in that book was called »the brave and eloquent Croat,« who was unfortunately violently silenced at the First Vatican Council, to Newman's regret, when Strossmayer, having advocated unanimousness, negated that Protestantism was a cause of paganism. Furthermore, Acton, otherwise completely uninclined to clergy and especially to politicians, always exempted Strossmayer from such a consideration and positioned him immediately next to Gladstone.

Thus, Odo Russell, the then British *chargé d'affaires* in Rome, reported to the Foreign Secretary George William Frederick Villiers, 4th Earl of Clarendon, on Acton's exceptional oppositional efforts, having expressed Strossmayer's laudations on Acton's account, as well as the laudations by the Bishop of Orléans, Félix Antoine Philibert Dupanloup. Having been preliminarily advised by Acton in a letter dated February 22, 1870, Russell actually acted ambidextrously toward the Westminster archbishop, Henry Edward Manning, who was regularly informed about the oppositionists at the First Vatican Council. In due course, let us primarily remember that, in addition to Newman, Edward Manning was one of the most eminent Victorian converts.⁴⁵ Secondly, one should also emphasize that, subsequent to Acton's informative January correspondence, Strossmayer's distinguished Latin oration on a necessity to modernly reform the Holy See and on a renovation of global papacy at the First Vatican Council occurred on January 28, 1870.⁴⁶ The speech, translated from the Latin into the Italian language without Strossmayer's knowledge and authorization, appeared in Florence, and an American English version, titled »The Pope and the Gospel,« was perusable in the *Baltimore American* as of August 3, 1871.⁴⁷ On that occasion, Strossmayer told Acton that »[t]here is no denying that the Council lacked freedom from the beginning to end« 'huic Concilio libertatem et veritatem defuisse.'⁴⁸ Finally, it was followed by Acton in February 1870 in a series of three successive sleepless nights of his, for he tried, in the letters signed as *Quirinus*, which contained an epitome of Strossmayer's originally secret discourse, to exert his influence upon the councilary bishops. In that respect, as confirmed by

⁴⁵ Noel Blakiston, ed., *The Roman Question: Extracts from the Dispatches of Odo Russell from Rome, 1858-70* (London: Chapman and Hall, 1962), p. 385; James Evans, *Great Britain and the Creation of Yugoslavia: Negotiating Balkan Nationality and Identity* (London / New York: Tauris Academic Studies, 2008), pp. 41, 69, 94.

⁴⁶ See Janko Obreški, ed., *Govori Strossmayera, biskupa đakovačkog, na Vatikanskom saboru god. 1869.-1870.* (Zagreb: Tiskara Narodne prosvjete, 1929); Michael Whelton, »Papal Infallibility Becomes Dogma: A Council Lacking in Freedom,« Orthodox Christian Information Center, orthodoxinfo.com/inquirers/papaldogma.aspx. Accessed on 26 Jul. 2017.

⁴⁷ On the speech, cf. Randolph H. McKim, »Appendix to Leo XIII.« *Romanism in the Light of History* (New York City, NY: G. P. Putnam's Sons, 1914), pp. 150-60.

⁴⁸ Qtd. in Whelton. The English translation provided by Whelton expands the Latin original.

Acton himself in »The Vatican Council« article from October 1870, politics has become a principle of his activities and the Roman reports dispatched to Munich, while the articles signed as *Quirinus* were his contribution to a series of extremely well-read letters published by the Augsburg-based *Allgemeine Zeitung*.⁴⁹

Equally, with regard to Acton, Strossmayer, as a Đakovo-based divine, has always uttered only the words of praise: »He was in Rome with us, and I saw the agony of this noble soul at the time when the decision of the Council was in the balance; there is, perhaps, no one who knows Ecclesiastical History more thoroughly; he is a Father of the Church.«⁵⁰ In the end, according to Acton's testimony, the French bishop Jacques-Marie-Achille Ginoulhiac (1806-75) asserted for Strossmayer the following: »You terrify me with your pitiless logic.«⁵¹ Let us therefore complete our discussion while stating a sentence on Acton and Strossmayer's activities, which circulated in Rome in the remote year of 1870 to greatly illustrate their relation to Gladstone and Newman, too: »The opposition is a sword, and its point is Strossmayer's lips, and its hilt is the hand of Acton.«⁵²

⁴⁹ The pseudonym *Quirinus* was also interchangeably used by Döllinger. See *Letters from Rome on the Council* (London: Rivingtons, 1870), p. 815.

⁵⁰ Cf. Émile L. V. de Laveleye, *The Balkan Peninsula* (New York City, NY: G. P. Putnam's Sons, 1887), p. 48.

⁵¹ John E. Dalberg-Acton, »Introduction,« in *The History of Freedom and Other Essays* (London: Macmillan, 1907).

⁵² Qtd. in Victor Konzemius, ed., 1965, *Ignaz von Döllinger: Briefwechsel mit Lord Acton*, vol. 2 (1869-70) (Munich: C. H. Beck, 1963-71), p. 156.

ADDENDA

1

**Correspondence between Josip Juraj Strossmayer
and William Ewart Gladstone
(Selection)**

Original letter

Bishop Strossmayer to Mr. Gladstone. October 1, 1876.
(Written in German)

Allow me to thank you from my inmost soul for the generous initiative you have taken,⁵³ before your own glorious nation and the whole civilized world, for the rights of humanity and freedom, for which the unfortunate Southern Slavs are suffering so much and are pouring forth their blood in an unequal conflict. We have rejoiced at it more, because of our sincere admiration for your country, which has succeeded so well in reconciling order and stability with liberty and with every description of progress, and the noble movement which has recently taken possession of a part of the English people fills us with hope, because the force of public opinion is irresistible when it is directed towards noble ends, and is guided by men of your services and reputation. Therefore, I thank you again heartily, and will add a few words, not to say anything that is new, but to relieve the pressure that is on my heart. ...

We Croats can truly say that in this little group of Slavonian brethren we represent the Tuscan element. Under great difficulties and in a short course of years, we have called into existence institutions which justify us in claiming the lead in the path of intellectual progress and of high ideals. We have a great duty to perform, and we are conscious of our function in this region., and in the questions which are stirring the world. It is in the power of others either to frustrate our action, or to free and consolidate us. ...

The Servians are a warlike and very enterprising race, full of vitality. It would be a just reward of their sanguinary sacrifices in a sacred cause to put the autonomy of Bosnia under the protection of their energy and their fifty years' experience. A valuable security for the success of Bosnian self-government would be due provi-

⁵³ Seton-Watson retrospects to the known Gladstone's writing *The Turco-Servian War: Bulgarian Horrors and the Question of the East*, published on September 5, 1876.

sion for the moral influences, which are never more important than in a primitive condition of society. A good Catholic and Orthodox Bishop could do a great work in that country. ...

STROSSMAYER, *Bishop of Bosnia*

DIAKOVO, *October 1, 1876.*



Bishop Strossmayer to Mr. Gladstone. October 24, 1876.
(In German)

It is my conviction, then, that the preservation of peace and the attainment of the great aim, which all friends of mankind have before their eyes, *mainly depends upon England's attitude*. But to this end England would have to lay aside all petty scruples, and support honestly and wholeheartedly the efforts of Russia. No doubt it is said that Russia, apart from its openly acknowledged aims, also follows certain special aims in the Eastern Question, such as injurious to the common weal. I do not know whether there is any truth in this; but I do know that by an ill-timed opposition one does not counteract such injurious aims. Only if England with complete devotion espouses the cause of suffering Christendom, does she acquire before God and the world the right to watch Russia and in case of need to call to her, »Thus far and no farther«; while in the contrary case she will be responsible before God and the world for war and for the shattering of those hopes which the Eastern Christians cherish. England is in this respect on a dangerous path today. She has probably already allied herself too closely with a state, whose fortunes unhappily rest in the hands of a nation which is full of conceit and which by emphasizing in the most foolish and presumptuous manner its kinship with the Turks⁵⁴ and by approving all Turkish atrocities simply because they are committed against the poor Slav Christians, is steering towards a war against Russia in alliance with England and Turkey. ...

If Christian Europe were conscious of its higher mission, it would not for a moment tolerate those atrocities, whose saddened witnesses we are. Humane Europe has by international obligations ensured that instruments of war which mangle and annihilate may not be used in modern war, but it has forgotten to note that Man, the savage and fanatic, is the most cruel and fearful engine of war. Otherwise it could not allow the fiercest and most savage peoples of Asia and Africa to be let loose on unhappy Christian peoples. These are crueler than hyenas, most pitiless

⁵⁴ According to Seton-Watson, it pertains to the Hungarians and their influence on Austro-Hungary via Count Gyula Andrassy de Csikszentkiraly et Krasznahorka.

than the most dread instrument of war. No child, no old man, no woman is spared by them. They know nothing of consideration towards prisoners, wounded and unarmed men. To them the Red Cross on ambulances and hospitals is a sign not of mercy but of hate and loathing, which goads them to cruelty and bestiality. Either Europe will at last do its duty, or God will employ the dying Ottoman race as a fearful scourge to Europe, which has sunk in discord and petty disputes and needs a bloody rejuvenation. ...

On England today rests a great responsibility. Either it will be a blessing to the world, by its calm and its genuine devotion to Christendom, or by unchaining the fury of war it will be a misfortune to the world. As the world stands today, the biblical phrase applies to England, *positus hic in resurrectionem vel ruinam multorum in Israel*.⁵⁵ But above all, if it preserves its calm and judgement and beware of ill-timed suggestions, England *will render my dear Austria a great service*. ...

My friend, God has obviously placed in the hands of proud Albion the keys to those splendid sea paths⁵⁶ which connect Europe with the rest of the world, and no power on earth can snatch these keys from England's hands! England's primacy on the sea is a disposition of God, to which in the general interest all must submit. The English are the natural protectors of the freedom of the sea, which is necessary to promote that unity of the human race which clearly lies in God's design. ...

Bishop Strossmayer to Mr. Gladstone. July 25, 1892.

The Hungarians are a proud, egoistical and in the highest degree tyrannical race, and my poor nation is persecuted, oppressed and ill-treated, but I hope that the cause of the Slavs in general, restored by providential events to its natural destiny, to the advantage of universal culture and liberty, will also deliver my own nation, which is worthy of all the favor of God and men. ... <⁵⁷

Your servant and admirer,

JOSEPH GEORGE STROSSMAYER, *Bishop*

⁵⁵ Strossmayer quotes a passage from Luke (2:34): »[This child] is destined to cause the falling and rising of many in Israel. ... <

⁵⁶ It predominantly pertains to a maritime pathway to India, and Strossmayer explicitly states a necessity of an English-Russian armistice to accomplish the mutual tasks in Asia and realize a new world order, which is still in gestation. In his letter to Gladstone on October 28, 1877, Strossmayer advocated Russian victory to terminate the then Turkish dominance over the Christians in Europe.

⁵⁷ Seton-Watson notes that the last Strossmayer's letter to Gladstone, »always your [Strossmayer's] friend and the most devoted servant,< is written in the epoch of an already progressed rule of Károly (Dragutin) Khuen-Héderváry, Viceroy of the Kingdom of Croatia, Slavonia, and Dalmatia from 1883 to 1903.

**Correspondence between John Emerich Edward Dalberg-Acton
and Josip Juraj Strossmayer
(Selection)**

Original letter

Acton to Strossmayer

We should make it a question of faith and not of tactics. The clash with the immoral spirit of arbitrary rule in the Church must sooner or later come. You should save truth by saving freedom. The world, and public opinion, and the powers, would understand this protest, the bishops would support you and Protestantism would be shattered if you confessed the true principle that a definition of dogma cannot go beyond what is in tradition. ...⁵⁸

⁵⁸ Strossmayer's letter to Acton was sent from Đakovo in German on August 27, 1871.

STROSSMAYERANA U ENGLISKIM IZVORIMA: ACTON, GLADSTONE, NEWMAN I STROSSMAYER

Tihomir ŽIVIĆ* – Šimo ŠOKČEVIĆ**

Sažetak: Rad obrađuje prijateljstvo Josipa Jurja Strossmayera, »prvoga sina Domo- vine«, s britanskim plemićem Johnom Emerichom Actonom, poznatim državnikom, književnikom i »sudcem povijesti«, te Strossmayerov idejni odnos s Johnom Henryjem Newmanom, »Augustinom suvremenoga svijeta«. Razmotrena je razmjena dosad većinom neprevedenih pisama đakovačkoga »vladike«, kako se i sam često nazivao, i Williama Ewarta Gladstonea, »pučkoga Williama« i tadašnjega britanskog predsjed- nika Vlade, i to poglavito u razdoblju od 1876. do 1892., a s angloameričkoga su mo- trišta, uz prosudbeno tumačenje, istraživački rasvijetljene nove spoznaje o Strossmayer- ovoj ulozi u preporodu hrvatske prosvjete, njegov stav prema južnoslavenskome pitanju i sveslavenstvu, kao i novopovijesna raščlamba dosegâ njegova istupa na Prvome vati- kanskom saboru. Time je prevrednovan i Strossmayerov zagovor saveznoga državnog uređenja, razumijevanja za sjedinjenje kraljevinâ Dalmacije i Hrvatske te jamčenja da hrvatski jezik bude uveden u onodobnu službenu uporabu, a njegovo uljudbeno značenje opisano kao oživotvorenje preporodnoga latinskog pojma »svestranoga čovjeka«. Sve ove odrednice jednako spoznajno opisuju njegov prosvjetni značaj, jer samo je nekolicina hrvatskih devetnaestostoljetnih dostojanstvenika koji su ga utjelovili u svojim utjecajnim ličnostima.

Ključne riječi: Josip Juraj Strossmayer, prepiska, John Emerich Acton, William Ewart Gladstone, John Henry Newman.

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