

either of the Ottoman Empire, or of any objective historian, no mention is ever made of a Macedonian nationality. This "nationality" was made up by Bulgaria, when after succeeding in the annexation of Eastern Roumelia in 1885 she tried to repeat the same experiment with Macedonia. This area was to become "autonomus" and then to be annexed by Bulgaria. The heroic Greek fighting in the years 1903-1908 all over Macedonia prevented the realisation of this shameless plot.

Ambassador Alexis Kyrrou gives a very satisfactory outline of these developments. He reminds the reader that neither the Albanians, nor the Bulgarians ever fought, as the Serbians and the Greeks did, in order to secure their freedom. He does not omit to mention all the attacks Greece suffered from these two countries but he does not exclude friendly coexistence, if their leaders understand that their policy as well as that of their predecessors does not pay and that Greece knows how to protect herself. As far as Yugoslavia is concerned the author reproduces official Yugoslav statements about their desire to incorporate Greek Macedonia in the so-called "autonomous republic of Macedonia," about their support of Bulgarian claims on Western Thrace and about their concern for a minority which was created *ad hoc*. Ambassador A. Kyrrou draws the right conclusions on the policy Greece has to follow in this connection.

We owe the defeat of the communists to our own ability, to our own courage and to our decision to face the danger in our own way and not according to the recommendations of others. We were also well aware that defeat could have led to total annihilation of our nation. It seems, however, that some people in Yugoslavia believe, of course quite wrongly, that Greece may accept anything. It is the duty of the Greek foreign policy to dispel this baseless belief. It is useless to remind that in prewar Yugoslavia the same wrong belief prevailed about the strength and the fighting ability of the Greek army whose splendid achievements in the years 1940-49 cannot of course be compared with those of the Royal Yugoslav Army in 1941.

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Dominik, Mandić, *Bosna i Hercegovina*. Chicago, Ill.: The Croatian Historical Institute, 1960. 487 pp. *Bogomilska Crkva Bosanskih Krstjana*. Same publisher, 1962. 509 pp.

These are the first two volumes of the work *Bosnia and Herzegovina* written by a noted Croatian historian, a Franciscan who was born in Herzegovina in 1889, and now lives in Chicago. Before he came to America, the author spent twelve years in Rome where he made ample use of the Vatican archives and library for the studies he is now publishing.

In 1957 the Croatian Historical Institute, an association of the Croatian scholars in America, published Father Mandić's *Crvena Hrvatska u Svijetlu Povjesnih Izvora* (*Red Croatia in the Light of His-*

lorical Sources). "Red" means here, in fact, "Southern," just as "White Croatia" or "Bijela Hrvatska" many centuries ago designated the "Northern Croatia," a fact which has been extensively discussed and explained by the distinguished Harvard scholar of Czech origin, Father Francis Dvornik in his last three books on the history of ancient Slavs.

The author presents in his first volume of *Bosnia and Herzegovina* a survey of the history of the two provinces dating from the Roman times to the present. In the second volume, *The Bogomil Church of the Bosnian Christians* he discusses the controversial question of the sect of the Bogomils (Patarens), a problem which so far has been discussed by many Slavic and Western scholars.

What is known today as Bosnia and Herzegovina was a part of the mediaeval Croatian state, which was organized in the seventh century and lasted until 1102, when it joined Hungary in a personal union. With the decline and the final disappearance of the Croatian kingdom, Bosnia started her own turbulent historical development. Her foreign rulers changed frequently. First Serbia dominated it around 960, then Bulgaria between 990 and 1018; Byzantium in 1018-1040, and the Hungarians tried for centuries to get hold of that country. King Tvrtko Kotromanić in the second half of the fourteenth century ruled not only Bosnia, but also parts of Croatia proper, Dalmatia, and Serbia. Herzegovina developed separately within the south-eastern Croatian provinces.

The author's thesis, advocated also by other Croatian historians, is that after the downfall of the Croatian kingdom, Bosnia continued the tradition of the Croatian state, for its rulers and the people were Croatian. What today is known as Bosnia and Herzegovina was the result of a gradual territorial expansion of an originally small province around the river Bosna and necessitated by many accidents of history and especially by the long Turkish rule. In the history of both provinces the Bogomils exercised an important role, and they were partly responsible for the internal weakness of Bosnia and her conquest by the Turks in 1463. Twenty years later Herzegovina was conquered by the Turks. By 1878 the provinces grew to their present size: 19,917 sq. m., of which 3,522 belong to Herzegovina. In that year the Congress of Berlin decided in favor of the Austro-Hungarian occupation and administration; then in 1908 Austria-Hungary annexed B.-H. The South Slav state took these provinces at the end of 1918. During 1941-1945, B.-H. were a part of the Croatian State. In 1945 the Communists made B.-H. a separate "people's Republic" in the new Yugoslavia, hoping that by not giving these territories—disputed between the Serbs and the Croats—to either of them, a satisfactory neutral solution would be reached. However, the Croat-Serbian controversy does not seem to have been solved by this decision. Mandić's book is another proof that the Croatian historians have not yet ceased to claim these territories as part of the Croatian historical and ethnic entity.

In an objective and scholarly way the author tries to prove his thesis: B.-H. belonged to the Croatian state and were only temporarily occupied by some of the neighbors; the first Serbian settlements on the Bosnian side of the Drina appeared only after the advent of the Turks.

The sequence of chapters in the first book leaves much to be desired. It is not quite clear why the author puts the discussion about the use of the Glagolitic rite in the Roman Catholic Church at the end of the book; it should have been in the beginning of it. One has the feeling that he kept adding new material to the book until it grew to its present proportion. The Bibliography on the other hand, should have been placed at the end instead of the beginning of the book.

The second book, about the Bogomils, is an excellent study supported by solid evidence. Having studied numerous Byzantine, Bulgarian, Serbian, Bosnian, Croatian and Western sources the author reaches the conclusion that the Bosnian Bogomils were not a branch of either the Eastern or Western church, but rather the followers of the neo-Manichean heresy, originated by the Bulgarian priest Bogomil. The Bogomils used the typical Croatian *ikavica* rather than the Serbian *ekavica* in their speech and wrote in *Bosančica*, a Croatian version of the Glagolitic alphabet, rather than in the Cyrillic alphabet commonly used by the Serbs. The author's conclusion is obvious: the Bogomils were Croats. Studying the five centuries of their history, Mandić also points out that a *majority* of the Bogomils under the influence of Franciscan missionaries returned to the fold of the Catholic Church before the Ottomans arrived. Those who were not converted to Catholicism as well as an undetermined number of the converts to Catholicism embraced Islam after 1463. "Thus" the author states, "begins the history of the Croatian Moslems in Bosnia and Herzegovina." This will be the subject of the third volume of the series.

The Appendix contains 33 pages of important documents; the 18 - pages long Bibliography of sources and works in many languages is one of the best so far used on this problem. Both books contain numerous maps, charts and photographs. It would be of great help to the scholars of the English language, however, if Father Mandić could, at the end of his labors publish in English a one-volume concise history of B.-H. This edition then should include necessary improvements and corrections.

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*Conversations with Stalin.* By Milovan Djilas. Translated by Michael B. Petrovich. New York: Harcourt, Brace & World, Inc., 1962. 211 pp.

The author of *the New Class, Land Without Justice* and *Anatomy of Moral*, published last spring his fourth book in this country, and three more are to follow. Milovan Djilas, a Montenegrin, former Vice-