

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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GEORGE J. PRPIC

*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-

President of Communist Yugoslavia, and until 1954 one of the four leading Communists in his homeland, was expelled in the beginning of that year from the Central Committee of the C.P.Y. for having criticized the ruling Communist class in a series of articles published in *Borba* and *Nova Misao*. Arrested for the first time in 1955, then sentenced to three years in prison in December 1956, he received an additional seven years term in October 1957, for the publication of *The New Class*. This book is a passionate denunciation and indictment of Communist practice and theory. Released from prison on probation in January 1961, Djilas was again arrested in April 1962, because of his newest work, *Conversations with Stalin*.

The title of the book is somewhat misleading, for the actual conversations between Djilas and Stalin constitute only a short part of the book. Nevertheless, it is a very interesting, important, and beautifully written book. As the author himself admits in the Foreword, there is not much in this book that the world does not know already about Stalin and the other Kremlin leaders. Many of the details were made public during the Soviet-Yugoslav controversy in and after 1948, and in various books and articles published in the Western World.

Djilas visited the Soviet Union in 1944, 1945, and 1948. He was the first Yugoslav Communist to be received by Stalin during the last war. For Djilas and his comrades, then fighting as partisans under the leadership of Josip Broz-Tito, Stalin was in 1944 "the undisputed leader of genius" and the "incarnation of the very idea and dream" of the Communist revolution. Djilas's friendly relations with Stalin later developed to distrust and suspicion along with the growing Yugoslav-Soviet tensions and dispute.

Divided into three major parts: Raptures, Doubts, and Disappointments; and a Conclusion, the book further contains an interesting eleven page selection of biographical notes, prepared by the publisher about the leading Communist personalities discussed by Djilas.

Following in the footsteps of many Southern Slavs, who for the past 300 years have made pilgrimages to Russia, Djilas comes to the same conclusion (reached before him by Krizhanich, Kvaternik, and Radich) that "Russia had never understood the South Slavs and their aspirations" (p. 22.) He does not subscribe to Moscow's exploitation of Pan-Slavism, sensing the Soviet desire to utilize the Slavic masses for their own primarily Russian interests.

The Ukraine with the passive attitude toward Soviet victories remained in his memory as a country "with a loss of personality, with weariness and hopelessness." At the same time Djilas was struck by Stalin's insistence on Russian nationalism. Frequent remarks on Albania shed an additional light on Yugoslavia's aspirations towards this land before 1948. There were two meetings between Djilas and Stalin — with the ever present Molotov — in the spring of 1944.

During the winter of 1944-1945, Djilas went to Moscow with another Yugoslav delegation. It was then that Djilas, experiencing the

bitter Soviet realities and witnessing the orgies of the Soviet leaders, was beset with his first doubts. Now, Stalin seemed to him "one of the most despotic personalities in human history" (p. 106); Stalin's armies and marshals were "heavy with fat and medals and drunk with vodka and victory." And the more Djilas delved into the Soviet reality, the more his doubts multiplied. At the time of his third and most significant visit to the Soviet Union, in early 1948, (on the eve of Yugoslavia's expulsion from the Cominform) the Soviet Union struck him with its backwardness, primitivism, and chauvinism. The divergence between the policy of Yugoslavia toward Albania and that of the USSR, and the question of the Balkan confederation was discussed during these 1948 meetings.

Beside Stalin, Djilas met during his Moscow visits a host of leading Communist celebrities including Molotov, Malenkov, Khrushchev, Zhukov, Konev, Zhdanov, Manuilsky, and the Bulgarian Dimitrov.

Djilas's final verdict on Stalin is rather contrary to his previous opinions held when Stalin was his revered idol. Millions—including thousands of his closest collaborators—had been murdered in Stalin's name, Djilas states. To him "every crime was possible;" he was "unsurpassed in violence and crime" and "to him will fall the glory of being the greatest criminal in history." (p. 187). Despite all this, Djilas's conclusion is that "Stalin still lives in the social and spiritual foundation of the Soviet society" (p. 189).

This is not a book of sensational revelations. Exposing the real character of the leading Bolsheviks, and the sinister atmosphere of the Kremlin, the book is in line with previous Djilas's denouncements of Communism. If all the details are reliable, the book can be regarded as a very interesting document of our time, written by a former close associate of the Yugoslav and Soviet Communist leaders. The evidence brought out by Djilas sheds additional light upon the Communist reality, and it gives some welcome information to the students of the problems of Eastern Europe.

Djilas is primarily a writer. His style reveals a poetical and philosophical nature characteristic of Balkan writers. He is less of a historian, however. One will, for instance, look in vain for precise dates of important events in Djilas's book. There are no exact dates even for his encounters and conversations with Stalin, which actually present the central theme of the work. Also, Djilas is not convincing as he tries to depict Andrija Hebrang, a Croatian Communist, a former member of the Central Committee, and a member of the Belgrade government, as a stooge and collaborator of the Russians. In 1948, during the break between Belgrade and the Cominform (i. e. Stalin), Hebrang was arrested, and about a year later it was reported that he had committed "suicide" in jail in March 1949. There are indications, however, that he was not liquidated as a Cominform agent, but rather because he opposed the centralistic tendencies of the Belgrade govern-

ment in the Croatian republic. In his book, Djilas although demasking the fallacies of communism, actually takes the official Communist line in regard to Hebrang, as it was officially expressed in the book by Milorad Milatović, *Slučaj Andrije Hebranga* ["The Case of Andrija Hebrang"] (Belgrade: "Kultura", 1952, pp. 265); Milatović was the interrogator of Hebrang.

Writing with obvious sympathies about the Albanians, and even mentioning the difficult position of the Ukraine in the USSR, Djilas, nevertheless, fails to mention in his book the existence of the same problem, namely the national question, in his own country. Was it for fear of a greater punishment? In May, 1962 the same month when *Conversations with Stalin* was published he was convicted of "unauthorized revelation of state secrets," and sentenced to nine years in prison; thus his *cause célèbre* received new attention of both East and West.

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*Documente privind istoria României. Răscoala din 1821.* (Documents concerning the History of Rumania. The Uprising of 1821). General editor, A. Ōtetea. Editura Academiei Republicii Populare Române, București, vol. 1, 1959, 442 pp.; vol. 2, 1959, 407 pp.; vol. 3, 1960, 446 pp.; vol. 4, 1960, 352 pp.; vol. 5, 1962, 628 pp.

These five volumes form a valuable corpus of documents concerning the uprising against Ottoman domination which occurred on the Rumanian principalities of Moldavia and Wallachia in 1821.

The revolt was planned by those Greeks who belonged to the *Philike Hetairia*, the secret patriotic organization founded in 1814 to liberate Greece from Turkish rule. Many prominent Greeks residing in the Rumanian principalities, including Prince Michael Sutu of Moldavia and other political leaders, churchmen, and businessmen, belonged to the *Hetairia*. It also attracted many native Moldavians and Wallachians who saw in it an opportunity to rid themselves of Ottoman political domination and economic exploitation.

One of these was Tudor Vladimirescu, a leader of the free peasantry in Oltenia, in western Wallachia. Of peasant origins himself, he wished to free his people from the ever-increasing dues and services demanded by landlords and from the heavy taxes owed to the state. When Vladimirescu received news of Alexander Ypsilanti's crossing of the Pruth River on March 6, 1821, and of his unopposed entrance into Jassy, the capital of Moldavia, he raised his own people in revolt and marched on Bucharest. He arrived there on March 28; Ypsilanti and his army joined him on April 6.

Vladimirescu and the *Hetairists* soon had a falling-out. Both had counted upon the armed intervention of Russia, but immediately after