

asserting that Macedonia was one of the first regions of Europe to receive Christianity, the author attempts to convince the reader that Saint Cyril and Saint Methodius and especially Saint Clement of Okhrid laid the foundations for the Macedonian Slavic Orthodox church. Moreover, he argues that although the state of Tsar Samuil and the patriarchate-archbishopric of Okhrid were called Bulgarian, they were, in fact, "never Bulgarian." The author further examines the attempts of the patriarchate of Constantinople to Hellenize the Macedonians, the policies of the Bulgarian exarchate, and the fate of the Orthodox churches in Macedonia after Macedonia was partitioned between Bulgaria, Greece, and Serbia.

Most of the book deals with the religious question in Yugoslav Macedonia during and after the Second World War. The author explains how, during the war, with the encouragement of the Yugoslav Communists, the foundations were laid for the organization of a separate Orthodox church in Yugoslav Macedonia. The formation of the Macedonian republic was the most important factor in the creation of an independent church. Immediately after the war, an assembly of clergy and laity met and began proceedings for the reestablishment of the historic archbishopric of Okhrid. Opposition to this came from the Serbian Orthodox church which controlled the churches in Yugoslav Macedonia between the two world wars. It was only in the mid-1950s that the Serbian church agreed to consecrate native Macedonians as bishops and to accept the use of Macedonian in sermons and diocesan administration. The author shows the responses of the Serbian patriarch and Synod to the actions of the Macedonians. He sees the attitude of the Serbian church hierarchy toward the Macedonian religious question as unrealistic and anti-Macedonian. It was the actions of the Serbians which forced the Macedonians to take the road to complete independence. In 1958, a church-laity assembly met at Okhrid and, although it proclaimed the restoration of the archbishopric of Okhrid, it decided to remain in formal canonical unity with the Serbian church by acknowledging the Serbian patriarch as patriarch of the Macedonian church as well. In July 1967, however, on the two-hundredth anniversary of the abolition of the archbishopric of Okhrid by the sultan and the patriarch of Constantinople, the changing positions of the Serbian church drove the Macedonians to declare their church autocephalous. This act, significant for Macedonians everywhere, was opposed not only by the Serbian church but also by the Greek and Bulgarian churches. In the author's opinion, the Macedonian Orthodox church's policy of denial, which is nothing but the denial of Macedonian history, Macedonian nationality, and historical reality, is bound to fail.

Although this book is not a scholarly work and was written not for the scholar, but for the layman, the author presents a plausible thesis concerning the establishment of the Macedonian Orthodox church. The author's position is more defensible when he deals with recent developments than with the past history of Macedonia. Because the study is one of the first works on Macedonian religious history, a bibliography on the topic would have been of value to all those interested in the Macedonian question.

PHILIP SHASHKO

*University of Wisconsin, Milwaukee*

LX: MEMOIRS OF A JUGOSLAV. By *Vane Ivanović*. New York and London: Harcourt Brace Jovanovich, 1977. xii, 435 pp. + 16 pp. photographs. \$14.95.

"Half Serb, one-sixteenth Croat, a quarter Austrian, and three-sixteenth Jewish"—this is how the author of the book presents his ethnic pedigree to the reader. Furthermore, he candidly reveals that "vanity [is] a weakness that I have never been able to conquer." These two statements help explain why this genuine "Yugoslav plus" is an unrepresentative ethnopolitical individual, and why his book has shortcomings that undermine a story worth telling.

The book is essentially a detailed personal success story of a fervently patriotic, anti-Communist, Yugoslav-born citizen who, in devotion to his native country, never wanted to become a naturalized Briton. Still, it was in Great Britain that he obtained his college education (Cambridge), pursued his successful business career in the shipping industry, and served in the British army during World War II, appearing more British than probably most British subjects. Ivanović's success story is many-faceted. The author recounts his participation as a Yugoslav athlete at the 1936 Berlin Olympic Games (where he was not only a hurdler, but a skillful organizer of anti-Nazi behavior while marching before Hitler), as well as his experiences as a spearfishing expert, a world traveler, a philanthropist, and a consul general of Monaco in London.

The essential weakness of the book is that the author is not able to resist the temptation of including in his narrative a myriad of details which, in many cases, do not go beyond the trivia of life, social gossip, or idiosyncratic irrelevance. Thus, for example, a serious section entitled "Communism, Fascism and Nazism" is sandwiched between two sections called "Clothes" and "Coffee," in which a "British" dandy relates his sartorial or beverage preferences about which, I presume, very few readers could really care. Probably half of the book consists of similar small talk, illuminated here and there with amusing anecdotal vignettes. One ends by liking Mr. Ivanović, but fewer details would have made it a better book.

Fortunately, there are strong compensations for the book's weaknesses. Descriptions of the members of his large family, their careers and destinies, are, for the most part, fascinating. Any historian, sociologist, or ethnologist of Yugoslav lands and societies would profit from this autobiography. The second part, "Yugoslavia at War," is even more important and certainly controversial, for not every reader will share the author's opinionated evaluations or sweeping formulations. However, his description of the political and military role of Great Britain in Yugoslav affairs during the last war—especially the role of the British Special Operations Executive (SOE)—is of utmost interest. Stationed in Bari, Italy as a British officer attached to the Political Warfare Executive, the author was well placed to observe and learn many things that do not belong to official versions of war histories, but are essential to history as such. Pages 239–66 are indispensable reading for any investigative student of the Second World War. If Mr. Ivanović had written nothing but these few pages, the experience of reading his book would still be richly rewarding.

MILORAD M. DRACHKOVITCH  
*Hoover Institution*

TITO, MIHAILOVIĆ AND THE ALLIES, 1941–1945. By *Walter R. Roberts*.  
New Brunswick, N.J.: Rutgers University Press, 1973. xvii, 407 pp. \$15.00.

Walter R. Roberts's *Tito, Mihailović and the Allies, 1941–1945* had its origins with his appointment as counselor for press and cultural affairs in the American embassy in Belgrade in 1960. At that time, he found that there was no satisfactory account of Yugoslavia's role in the Second World War or of the relations of the contending Yugoslav factions with the Allied (or, one might add, enemy) Powers. Undeterred, Roberts began to build up his own picture, and this book, published some thirteen years after his appointment, represents his effort to remedy the gap which he had found. According to the dust jacket, his documentation was derived "in substantial part from research in archives until now unopened, and includes several hitherto highly classified telegrams . . . between Roosevelt and Churchill. He has supplemented these new sources by interviewing or corresponding with hundreds of participants in the drama." Roberts's preface is more modest; he claims that the book "presents verified information from primary sources, much of it unavailable in the published