

(and even useful) can be learned from Živojinović's effort. The problem is that this short monograph is not very well focused, nor can it be. The interplay between the diminutive Adriatic state and the emerging American colossus was so limited that it only attracts attention during anniversary celebrations.

Živojinović devotes considerable space to the earliest contacts between Dubrovnik and the New World. These associations, as he portrays them, are rather circuitous. For example, a page or so is devoted to John Smith's 1601 voyage to Dalmatia and to his conversations with various notables. But as Živojinović notes, "In the preserved source there is not a single mention that . . . Smith talked about the New World, either about the Spanish Empire, or about England's efforts to build her colonies there."

The chapters devoted to the course of the American Revolution are much more substantial. These portions are a much needed synthesis for interested Yugoslav readers. Živojinović also discusses Dubrovnik's attempts to remain neutral during the North American crisis. The republic's ruling senate found faithful—if somewhat anti-British—informants among its most agile foreign representatives. Consuls d'Ayala (Vienna), Dodero (Cádiz), and Favi (Paris) were inclined to favor the Americans' Bourbon allies (France and Spain), an inclination enhanced by their direct contacts with the representatives of the Continental Congress. (Favi's correspondence with the senate on American topics was recently translated into English and published by Wayne S. Vucinich.) Yet even after most of the powers recognized the independence of the thirteen colonies, the cautious senate never moved beyond the 1783 *de facto* recognition.

The most interesting chapters are devoted to the echoes of the American Revolution in the works of Dubrovnik's notables. The famed scientist Rudjer Bošković (1711–87), along with lesser-known political and literary figures, such as the nobles Tomo Basiljević-Bassegli (1756–1806) and Antun Sorkočević-Sorgo (1775–1841), all reacted to the changes in North America. Basiljević and Sorkočević analyzed American developments as partisans of political reform in their homeland and in Europe generally.

It is a pity that Živojinović could not do without pamphletary outbursts in his comments on the intellectual climate of late eighteenth-century Dubrovnik. His intemperate sallies against the Catholic church are superfluous and misguided, an attitude which stems partially from his negligible understanding of the influence of the enlightenment on ecclesiastical thought. (Had he acquainted himself with the rudiments of church history, Živojinović would not have included Saint Thomas Aquinas, the Bible, and "Puritan theologians" in patristic literature [p. 183].) Sections of the book will not promote understanding between Serbs and Croats, nor will Živojinović's cliché-ridden and affected style win him any literary prizes.

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THE MACEDONIAN ORTHODOX CHURCH: THE ROAD TO INDEPENDENCE. By *Doné Ilievski*. Translated by *James M. Leech*. Skopje: *Macedonian Review* Editions, 1973. 131 pp.

Religion has played a significant role in the awakening of national consciousness and has been an integral part of the culture of the Balkan peoples. Mr. Ilievski argues that the establishment of a national, independent Macedonian Orthodox church was not only canonical, but also in accord with the historical development of the modern Orthodox churches in southeastern Europe. He further believes that all those who oppose it are fighting a losing battle. The author traces what he regards as the history of the Macedonian Orthodox church from early times to the end of the 1960s. After

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.

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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.