

twenty-eight, and it will please those whom Croce has pleased already.

It is natural to take a much more charitable view of nineteenth-century liberalism now that it is a spent force. Fifty years ago, with its aggressive secularism and its complacent belief in inevitable human progress, it was still the enemy of the best, and a powerful enemy too. Today, when so many devils worse than the first have entered into its inheritance, its remaining representatives have become allies, slightly dubious allies but still allies, in the preservation of fundamental human values. Croce, at any rate, has not lost his faith in humanity and liberty, and, although he retains the limitations of his earlier years, it is good to see that the aged philosopher has not been disillusioned by events which have been of their nature more shattering to mere liberal humanitarianism than to a more adequate creed. On such grounds these essays are, if not particularly enlightening, nevertheless rather touching.

D. J. B. HAWKINS

THE MAKING OF CENTRAL AND EASTERN EUROPE. By Francis Dvornik. (London. The Polish Research Council, 25s.)

Dr Dvornik's latest book is a continuation of his earlier work *Les Slaves, Byzance et Rome au IX siècle* and incorporates many views already expressed in various languages in different historical journals. Dr Dvornik sets out to correct the impression, too long traditional, that the development of central and east European civilisation was the extension of the German Holy Roman Empire. If at times Dr Dvornik has pressed his case a little too far it may be said in his favour that history is best learned by thesis and anti-thesis.

The hero of the book is the half Saxon half Byzantine Emperor Otto III to whom the muscular christians of the older German school have done scant justice. It must be confessed that some of his more recent defenders have been a little intoxicated by the romance which surrounds this enigmatic figure, half humanist, half ascetic, completely enamoured of the Imperial ideal. Dr Dvornik wonders why it was not he, but his prosaic successor Henry II, who received the honours of canonisation, yet there is something about Otto III in his more exultant moments which reminds us more of Napoleon than of St Louis, while the instability of his character, ranging from the contemplation of grand and far-reaching designs to fits of the most abject depression, leaves us in doubt that a longer span of years would have seen the fulfilment of the noble ambitions he had undoubtedly conceived. The uniting of Germans, Italians and Slavs on an equal footing under the Imperial crown, with a great metropolitan See at Gnesen for the Slavs and the title of Patrician of the Empire for national leaders like Boleslas

of Poland was most ardently to be desired, but is not Dr Dvornik a little hard in placing all the blame for its non-fulfilment on the shoulders of the Emperor Henry II, Otto's successor? The early German Emperors depended upon the personal loyalty of their own tribe, Saxon, Swabian or whatever it might be and Otto had alienated such support by his Byzantine habits and world embracing policy. Further, we know how inherent in the German peoples were the forces of disunion, and that such was the case too among the Slavs is amply shown by Dr Dvornik as he follows up the career of his hero Boleslas the Brave, Duke of Poland. Indeed, the strictures addressed by the saintly missionary monk Bruno of Querfurt to the Emperor Henry II for stirring up strife among Christians might with equal justice have been levelled at the Polish Duke. Dr Dvornik emphasises the perfect working of the Gelasian theory of Church and State as shown by the relations between Otto and his old tutor, Sylvester II. Yet surely this was to be but transitory, for in the end it was to the Emperor that the Pope owed his appointment and this was soon to prove unsatisfactory to those Churchmen in whose minds were hardening the theories which were to convulse Christendom in the Church's great struggle for freedom from lay control.

Many new facts come to light in Dr Dvornik's pages to emphasise that the Byzantine east and the Latin west were still bound in the unity of Christendom. Will the learned author not favour us with a full-dress life of Bruno of Querfurt of whose tantalising career he vouchsafes a few glimpses? We hear that missionary colleges were founded on both sides of the Alps for the conversion of the heathen Slavs, while the hermit St Romuald was only held back from labouring in the Slavonic mission field by ill-health. Dr Dvornik gives much needed publicity to the fact that the Christian Slav countries were by no means poor relations of the west but were in many respects far ahead of our own ancestors, having received their faith and their culture directly from Byzantium where the civilisation of Greece and Rome flourished unabated. The mediaevalist will find this book full of fascinating and rewarding material.

RICHARD BLUNDELL, S.J.

BISHOP SHANAHAN OF SOUTHERN NIGERIA. By John P. Jordan, C.S.SP.
(Clonmore and Reynolds; 16s.)

This is a missionary book of considerable interest. In a foreword Archbishop Mathew, Apostolic Delegate of British East and West Africa says: 'It is hard to think of any man who has left a deeper imprint on the African mission field in the last fifty years than Joseph Shanahan. . . .' The man whom one might almost call the apostle of