

in terms of patterns of daily life would have been helpful. There was obvious pride in the city and its life but the details of its organization are not elucidated. Even from the point of view of the author's primary interest, the external trade relations of the Republic and how actual exchanges of goods were effected, there is no probing beneath the formal surface descriptions given in the archival documents. For instance, how did changing kinds of trade goods, the altering relative political and social statuses of trade partners affect the internal functioning of the Republic? Did new groups come to power? What were the mechanisms of social mobility? Dubrovnik's elite felt themselves to be aristocrats and were Catholics, yet life as traders with the Ottoman provinces was the basis for their existence, intensified by the limited agricultural base within the Republic's territory. How were these seemingly contradictory situations reconciled? How were various ethnic groups such as Jewish traders integrated into the Republic's structure? There is a significant literature on «hinge» trading groups functioning within a given society or between cultures. Dubrovnik was evidently a «hinge» city providing as it did a vital economic link between two worlds in pre-modern Europe. Granted this particular position, how did it affect the «classic» nature of Dubrovnik as a city-state as compared, for example, to cities of comparable size on the Italian peninsula (perhaps Ancona)?

As Carter remarks in his conclusion, commenting on the role of the geographer: «To place two centuries of trade, in a particular commodity on a map, and compare it with other centuries may seem hypocritical to some methods of thought, but to a geographer it shows quickly, the general patterns of distribution and what spatial changes have taken place, giving him greater ability to see things as a whole rather than in the minute» (p. 552).

It is possible that the author might agree that such methods are a means to an end and not in themselves an ultimate scholarly goal. A detailed knowledge of how pre-modern trade functioned helps us understand a slice of urban life, but such knowledge is incomplete without an integrating context.

University of Massachusetts  
Amherst

JOEL HALPERN

William H. McNeill, *Venice, the Hinge of Europe 1081-1797*, Chicago, The University of Chicago Press, 1974, pp. xvii + 334.

Good histories of Venice are not numerous. While the publication of F. C. Lane's excellent *Venice, A Maritime Republic* (The Johns Hopkins University Press, 1973) was a welcome addition to the literature on the subject, W.H. McNeill's book is noteworthy in a different manner. It is not a conventional history of Venice or a description of the Venetian role in East Europe, the Balkans and the Levant, but rather an attempt to place Venice within the framework of these areas. The author points out Venetian influences, especially cultural, and demonstrates the interaction between Venice and the other regions. McNeill utilizes a chronological approach to Venetian history and the six chapters of his book are respectively titled: The Frankish Thrust into the Levant, 1081-1282; Venice as a Great Power, 1282-1481; Cultural Interactions, 1282-1481; Venice as a Marginal Polity, 1481-1669; Venice as a Cultural Metropolis, 1481-1669 and Venice Becomes Archaic and Loses Influence Abroad, 1669-1797. In spite of this rather conventional format, the author's

views of Venetian history and its role are far from conventional and the result is a work of great originality and sometimes fascinating ideas.

The author does not use Venetian archival documents as he is obviously unfamiliar with them and partly as a result of this the work does contain certain factual errors. This should not diminish the value of this volume since its intention was not to offer facts, but rather to present ideas and in that respect the book is fully successful.

McNeill discusses the most varied aspects of Venice's role in history: from commercial and shipbuilding techniques to politics, art and philosophy, but the accent is clearly on cultural and intellectual influences. The author spans a vast chronological and geographical area, introducing constantly original points of view, interesting comparisons and sometimes making quite unexpected connections. In addition, one cannot help feeling that McNeill's interpretation of Venetian history contains much that is applicable to our own time and thus this study of the Venetian past holds many useful lessons for today's world.

This book is an altogether fascinating and frequently brilliant approach to the history of Venice and of a large part of Europe and the Levant. It is certain to generate research into heretofore neglected aspects of Venetian history and this will be one of its important impacts. It is, of course, possible to disagree with some of the author's ideas and conclusions, but there is no denying that he has made an extremely interesting and valuable contribution not only to the study of Venice—a Republic that was one of the key elements in the development of Late Medieval and Early Modern Europe—but also to the study of the Balkans, Eastern Europe and the Levant as a whole.

*Department of History*  
*University of California*  
*Los Angeles*

BARIŠA KREKIĆ

Anthony Rhodes, *The Vatican in the Age of the Dictators 1922-1945*, New York, Holt, Rinehart and Winston, 1973, pp. 383.

Recently there has been an upsurge of interest in the diplomacy of the Vatican. Focusing upon the Second World War, historians, journalists, and playwrights have examined the record for evidence of Pope Pius XII's political sympathies, the Papacy's response to the Jewish holocaust, and the Vatican's interest in mediating the conflict. The Vatican has joined the debate by publishing its wartime diplomatic correspondence in the multi-volume *Actes et Documents du Saint Siège relatifs à la Seconde Guerre Mondiale*. Given the interest and the available sources it was only a matter of time before the appearance of a full-scale history of Papal foreign policy in the period. In a scholarly and balanced analysis Anthony Rhodes surveys wartime diplomacy in the context of the Vatican's response to the political turbulence of the post-Versailles world.

The author demonstrates that Vatican diplomacy can be understood only as an attempt to enhance the pastoral mission of the Church through political means. In pursuit of this goal the Holy See adopted a pragmatic policy, seeking accommodation with whatever regime or movement protected the religious mission. When conciliation failed, the Vatican was not above political intervention in the affairs