veloping-land situation, this book will serve as a major contribution—if not the last word on the subject—for the foreseeable future.

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DIE ANFÄNGE DER TSCHJECHISCHEN ERNEUERUNG UND DAS DEUTSCHE GEISTESLEBEN (1740–1800). By *Walter Schamschula*. Munich: Wilhelm Fink Verlag, 1973. 338 pp. DM 68, paper.

The German National Socialist historiography, with its relentless emphasis on the German mission in Eastern Europe, brought into disrepute the study of German influences in Eastern Europe, no matter how real the influence or how legitimate the study. After 1945 a whole generation of younger German historians shied away from the subject—a subject that is extremely sensitive in the best of times. In this sense, Schamschula's volume is something of an act of courage, and he treads the ground carefully. He avoids any formulations that might have a *Kulturträger* ring. His monograph deals with the German influences on the Czech national awakening, but the very title of the volume eschews any terminology that might prejudge the case: it does not speak of influence but merely juxtaposes the "Czech revival" and the "German intellectual life." The German influence on Czech nationalism is of course a fact of life, but the author places that influence in a wider European context. This is one of the true merits of his work.

The root question, according to him, is not how the Czech revival came about but how modern European nationalism developed. His answer is that the Czech revival was part of a European movement that originated in Britain and France and traveled across the Low Countries, Germany, and Italy into the Czech regions. In this schema, the Germans were only a link—admittedly a vital one—in a chain. Nor does the author see the Czech revival, or any nation's revival, simply as the result of external influences. He rejects the "tedious" controversies over what particular factors may have triggered a nation's revival and resolves the issue by distinguishing between two elements of a revival—"substance" and "impulse." The substance is a nation's inner force, the sum of its historic traditions, values, and assets. The impulse comes from the outside, and it stimulates and quickens the development of the "substance." This is a helpful design and well worth being pondered by other specialists in the field. The body of the volume is divided into three sections: history, language, and literature. This gives Schamschula's work an interdisciplinary character and should attract a correspondingly wide audience. Each one of the three areas is treated thoroughly and leaves the reviewer little to quarrel with.

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DIE TSCHJECHOSLOWAKISCHE HUSSITISCHE KIRCHE. By *Rudolf Urban*. Marburger Ostforschungen, vol. 34. Marburg/Lahn: J. G. Herder-Institut, 1973. viii, 327 pp. Paper.

This definitive work on an interesting and important phenomenon in modern church history is an excellent piece of research based on the original sources and an exten-

sive bibliography of secondary literature. It is an expansion of the author's previous work, *Die slavisch-nationalkirchlichen Bestrebungen in der Tschechoslowakei mit besonderer Berücksichtigung der tschechoslowakischen und der orthodoxen Kirche* (Leipzig, 1938).

The book is composed of ten chapters. The first one, "The Reform Movement of the Czech Catholic Clergy," presents a panorama of the political, Pan-Slavic, and nationalistic movements which crystallized in Czechoslovak independence (1918), with its reform-oriented, liberal coproduct, the Czech Jednota. Chapter 2, "The Founding of the Czechoslovak Church," covers the beginning of the Czech schism. The third, "The Period of Church Growth," describes the efforts of various factions within the church organization to define their goals. The fourth, "The Orthodox Movement in Czechoslovakia," notes the strength of the Slavic appeal among the Orthodox in combating Catholicism. The fifth chapter, "The Time of Consolidation," discusses the eventual rejection of the traditional "apostolic succession" and the adoption of a new ordination ritual and independent doctrinal formulation.

The sixth chapter, "Under the Germans' Rule," deals with the Nazi pressure for cooperation in regard to the national Lutheran church, led by the Reich's Bishop Müller. The seventh, "The Czechoslovak Church After the Second World War," reveals how the church reversed its policies toward the "people's democracy and Communist ideology" by becoming a willing tool of the Communist state's policies and propaganda. Later the church's "face-saving" efforts led to ecumenical endeavors, and thus the urgent need to add the name "Hussite" so that the "Czechoslovak Hussite Church" would be acceptable in the World Council of Churches.

The eighth chapter, "The Organizational Development," provides a summary of all church efforts. The ninth, "The Theological and Ideological Foundations," exposes the painful struggle for theological and ideological expression. The author's attempt to delineate a precise theological basis falls somewhat short of the mark, for he fails to see how heresy—besides schism—became a constitutive element of the church's doctrinal make-up. The tenth chapter, "The Relation to the State, Other Churches, and the Ecumenical Movement," reveals how the church's nationalistic tendencies have tied it closely to the state, and how, because of its liberal theology and ecclesiology, it has had difficulty associating with other—mainly traditional—churches.

This book, which should be a delight to theologians and historians and of benefit to students and the general public as well, is warmly recommended.

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TARGET: HEYDRICH. By *Miroslav Ivanov*. Translated from the French by *Patrick O'Brian*. New York: Macmillan, 1974. 292 pp. \$7.95.

Already published in French (*L'attentat contre Heydrich*, Paris, 1972) and in an identical English translation in London (*The Assassination of Heydrich*, 1973), this popular work deals, of course, with the killing—the planning, the actual act, and the reprisals that followed—of Reinhard Heydrich, *Reichsprotektor* of Bohemia-Moravia, in May 1942, by seven Czech and Slovak parachutists sent by the Czecho-