

ment of the names of Western Polish towns. In line with the proper spelling of Gniezno and Poznań, there is no reason for the use of the German names Breslau, Danzig, Glogau, Goerlitz, Lissa, or Schweidnitz.

Finally, as a Polish-American historian aware of the sensitivity of this crucial chapter of Jewish history, this reviewer wished to express his admiration for Dr. Weinryb's impartiality, through which he substantially contributes to a better understanding of the subject.

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DIE NATIONALPOLNISCHE BEWEGUNG IN WESTPREUSSEN, 1815–1871: EIN BEITRAG ZUM INTEGRATIONSPROZESS DER POLNISCHEN NATION. By *Peter Böhning*. Marburger Ostforschungen, vol. 33. Marburg/Lahn: J. G. Herder-Institut, 1973. x, 254 pp. Paper.

Two facts immediately strike the student interested in recent Western historiography of that portion of Poland ruled by Prussia/Germany since 1795: the heavy concentration of academic attention on the Wielkopolska and Silesian areas, and an equally pronounced tendency to focus on the period 1871–1914. Peter Böhning's efforts should thus be hailed enthusiastically as providing a modern study of the Polish national revival in West Prussia in the pre-Bismarckian years. Although the author failed to use the rich sources of the Merseburg and Potsdam collections in the German Democratic Republic, nonetheless he has succeeded in producing a book that is noteworthy for its conceptual framework, scholarly content, source base, and general overall competence as both an informative and analytical exercise.

The author emphasizes the social, economic, and even psychological elements of the situation facing the West Prussian Poles which influenced decisively the development of the Polish national movement in this area. In expanding this theme, Böhning underscores several important differences between West Prussia and Wielkopolska and Silesia in light of the population's ethnic, religious, and occupational profile. Thus he demonstrates why, in contrast with the latter two regions, the Polish landowning nobility in West Prussia inspired, shaped, and directed the national movement, while the clergy played a secondary role. The same comparative approach prevails throughout the book, and illuminates the willingness of the West Prussian Poles to seek a positive working relationship based on "peaceful coexistence" with their Prussian neighbors/rulers whenever possible. This largely pacific approach of the Poles explains the adoption of an "organic work" positivist movement in this partition zone long before it became acceptable elsewhere in Poland, and also accounts for the unusual form that the 1848 revolt assumed there. None of Böhning's theses, arguments, or conclusions are particularly novel. Indeed, it seems that his greatest achievement has been to assemble all previous discussions on the subject, sift and analyze them, and then present them in a clear, coherent form that states openly what others have only hinted at or mentioned vaguely. The impressive array of statistical material appended as tables, together with brief biographical sketches and genealogical charts of the key families in West Prussian Polish history, supports well the effort of the writer and should prove an excellent source of primary material for the reader. Finally, the book is quite well written and logically organized—features which greatly facilitate its use. For the serious historian specializing in German-Polish history or the scholar concerned with national integration and ethnicity in a colonial-imperialist or de-

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 TSCHECHISCHEN 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 TSCHECHOSLOWAKISCHE 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-