

themselves to pastoral work, this time without conflict with the Teutonic Order which now had other fields of work. From 1685 on, the Augustinians involved themselves in secondary education in Münnerstadt. The French Revolution brought bad times again for the monastery. The secularization law of 1801 compensated the German princes for the loss of their territories on the left bank of the Rhine by making the possessions of religious over to them. The Augustinians, however, were allowed to remain in Münnerstadt on account of their involvement in education. Here the new German Province (re-established in 1895) began and flourished. Fr. Back was assisted in his preparation of this fundamental work by Fr. Adolar Zumkeller OSA, who had himself already published a charter-book of the Augustinian monasteries of Würzburg and Münnerstadt. Fr. Back's work has a list of priors, a list of the Augustinians who exercised the office of parish priest, and also a register of persons and places.

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*Bohemia Sacra 973-1973. Das Christentum in Böhmen.* Hrsg. von Ferdinand SEIBT. Düsseldorf, Schwann, 1974, 645 S., ill.

The one thousandth anniversary of the founding the archdiocese of Prague was the occasion for the publication of a collection, containing thirty-eight articles, which deal with the history of the Church in Bohemia. The book, which is amply and beautifully illustrated — it contains 145 pictures — is the fruit of cooperation between Czech and German scholars. Typographically very finely produced, the book is divided into four large parts: 1) *Ecclesia temporalis*, in which the economic history of the archdiocese of Prague within its historical boundaries is dealt with; 2) *Ecclesia universalis*, which describes the bond with currents and movements outside the archdiocese, such as the observance movements, the Modern Devotion, the Hussites, Jansenism, and the Enlightenment; in this connection Paulus Sladek OSA has made an interesting contribution concerning the movement of renewal in the Church among the Germans during the First Republic. Moreover, attention is given to political movements and to the Church-State relationship; 3) *Ecclesia magistra* treats the place of the book and language, science, piety and art; 4) *Ecclesia*, the Church as symbol, considers the history of St. Vitus' Cathedral in Prague.

With relation to the Augustinian Hermits the most important articles are: FRANZ MACHILEK, *Reformorden und Ordenreformen in den Böhmisches Ländern vom 10. bis 18. Jahrhundert* (63-80); Paulus SLADEK, *Die kirchliche Erneuerungsbewegung bei den Deutschen in der Ersten Republik (175-208)*; Ivan HLAVACEK, *Kirchen, Klöster und Bibliotheken bis zum 17. Jahrhundert* (396-405).



The following Augustinians are mentioned in the text: Giles of Rome, Augustinus Triumphus, Ambrosius Franke, John Klenkok, Paulus Konopaeus, Martin Luther, Nicholas of Louny, Armand Paudler, Inzelerius Proditz, Augustinus Schubert, Paulus Sladek, Bernard Tonko and William of Cologne.

To gain some insight into the history of the Augustinian monasteries the following key-names are important: Augustiner-Eremiten, Böhmisches-Leipa, Brünn, Dolm Rocov, Florence, Gewitsch, Kärnten, Leitomischl, Lissa, Litauen, Mährisch Kromau, Marienkron, Neumarkt bei Mies, Oesterreich, Osvetymany, Polen, Prag, Russland, Schüttenhofen, Senftenberg, Sopka, St. Maria in Insula, Steiermark, Stockau, Tirol, Tans, Weisswasser.

This impressive work has a comprehensive bibliography (589-620), and a register of authors, and of place and personal names (621-645). The richness of the history of Christianity in Bohemia is further illustrated with the help of ten beautiful colour photographs and 135 black and white photographs. A separate overview of these illustrations gives an abundance of interesting information.

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