

editor, and other published religious papers of the day, relating to those things in which he was interested, would also be valuable sources of information, and one must not forget the proceedings of the Albany Convention of 1852, the report of which includes much that was said and done by Bacon.

Gordon A. Riegler.

Moorhead, Minn.

FOREIGN INFLUENCE UPON HUSITISM

Husitství a cizina. By F. M. BARTOŠ. Praha: Čin, 1931. 270 pages. Kč. 45.—

Among the present-day scholars of *Husitica*, an outstanding place is held by Dr. F. M. Bartoš of the John Hus Theological Faculty of Prague, because of his productive researches in the field and his originality of treatment. He has contributed a large number of critical monographs to the subject which give him a right to be regarded as an authority.

The present work posits as its theme the effect of foreign influences upon the Husite movement. It summarizes and evaluates a great deal of previous, in many instances not readily accessible, material dealing with this aspect of the subject, and in many respects contributes much that is entirely new. Since to many scholars the book is likely to remain a closed one for linguistic reasons, it may be of value to present its chief conclusions.

The most important among the various topics treated are those dealing with the influence of Wyclif upon Hus, with the place of the chalice in the movement, with Marsilius of Padua, with the work of Peter Payne, and with the part played by the Picards in Bohemia.

As for the influence of Wyclif upon Hus, Dr. Bartoš presents a cogent series of proofs to show that the judgment of Loserth, echoed in most of the German and the English literature dealing with it and published since his time, is no longer valid. Hus was not primarily a disciple of Wyclif; he was at first a member and later the leader of the indigenous reform movement represented by Milič of Kroměříž and Matthew of Janov, upon whom he was dependent to a greater degree than upon Wyclif. There was, of course, a fundamental similarity of reform ideas in the Czech and English reform movements which made it natural for Hus to become an enthusiastic admirer of the famous English doctor. The struggle over Wyclif which broke out in the University of Prague and finally involved Hus in a controversy with the archbishop and ultimately with the pope and the Council of Constance was thus fundamentally not over the English reformer, but over the native reform-movement, over the ideas advocated by Matthew of Janov and Milič of Kroměříž. The acceptance of positions of this chapter would necessitate the rewriting of a great bulk of the extant literature on the subject.

The insistent demand for the cup to be given to the laity in the celebration of the Lord's Supper was among the chief characteristics of the Czech reform movement. The Council of Constance condemned the usage (June 15, 1415), and this act not much less than the condemnation of Hus was the chief cause for setting up in Bohemia of a dissenting church.

Husitstvi A Cizina

K Morrison



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