

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-

slovak government-in-exile in London. The author is a Czech journalist known for his historical detective work, most recently for his sensationalistic police-style investigation of the "Manuscripts," the famous Czech nationalistic forgeries of the nineteenth century. There is a considerable bibliography on Heydrich, and this particular story has already been told in English by Alan Burgess (*Seven Men at Daybreak*, London, 1960). But Ivanov's technique is different. In forty-eight short, overlapping, chronologically arranged installments, he presents the fragmented accounts of eyewitnesses and participants in the various stages of the operation. These are interspersed with chapters by himself ("The Historian Steps In," "What an Archivist Knows") in which he provides a more coherent narrative and broader perspective, based partly on Czech, English, and Nazi records. It is somewhat confusing for those not familiar with the event, but quite engrossing for those who are. Despite the omission of diacritical marks and some gaucheries (such as "schliessen" for *schliessen*, and "Plzn" for Plzeň), the translation reads well. But the book offers little more than an exciting tale and some homely detail on the routine operation of the Czech underground. Ivanov intimates but does not prove that, as a political gesture, Beneš deliberately ordered the assassination, despite the protests of the Czech underground and in full realization of the bloody consequences for the local population. He insists, nevertheless, that "the public opinion of the Czechoslovaks . . . , whatever their social level, their calling, [and] their political or religious beliefs," supported the murder (p. 205). Predictably, his selected interviews of survivors of the now-celebrated act, recorded three decades later, support this assertion, but Ivanov ignores or easily dismisses the familiar charges of mass passivity, delation, and outright collaboration often leveled at the Czechs under Nazi rule. But one major issue is evoked here—whether partisan exploits that must be paid for by the blood of innocent hostages can be justified morally.

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DETENTE IN EUROPE: REAL OR IMAGINARY? By *Josef Korbel*. Princeton: Princeton University Press, 1972. x, 302 pp. \$10.00.

One of the most powerful arguments that the West German coalition government of the SPD and the FDP in existence since autumn 1969 can muster in behalf of their *Ostpolitik* is the assent given it by not only the three Western powers jointly responsible for the German question but also all other partners in NATO. Moreover, in the scholarly publications of Western states the "new *Ostpolitik*" pursued by Chancellor Willy Brandt and Foreign Minister Walter Scheel, which has led to treaties with the USSR, Poland, and Czechoslovakia and diplomatic relations with Hungary and Bulgaria, is for the most part discussed with continuing approval. That is also true of the book under review. In the first three chapters Korbel deals with the themes of ideology, politics, and economics. He presents an instructive survey of the French and British notions of *détente* and of the concepts of security held by NATO and the Warsaw Pact.

Korbel has well set forth the beginning and course of the East-West conflict, primarily emphasizing ideological and power-political factors. He pertinently observes that it is difficult to fix the point in time when the beginnings of the "policy of *détente*" are to be found. He has finally chosen the end of the 1950s, when the