stant camp. A case can be made for Hus's Catholicism. From the strictly theological point of view, he can hardly be accused of having taught a single heresy. He was not under the influence of the Waldensians, and his reworking of Wyclif was in the main a Catholic one. He went to Constance of his own free will, convinced of the Catholicism of his teachings, to which the then Inquisitor of Prague, Bishop Nicolaus of Nezero, had also borne witness. He did not stubbornly insist on his heresies before the Council, but only refused to recant the errors with which he was charged, convinced, as he was, that he had never taught any. Before his death he went to Confession and publicly declared his faith in Christ and the Church. There was nothing heretical about his invocation of Christ, which was all the less an act of disobedience in that its purpose was that he not be condemned by a Church authority which was above any suspicion. Nevertheless, because of the Hussite movement which grew up after his death Hus has gone down in history as a Protestant.

With the loyalty to his own conscience which led him to prefer death to lying, Hus will live in human memory as a great and noble person. For all Christians he is a model of evangelical faith in the love for God and one's fellow man — for his whole life was dedicated to nothing less than “saving man from sin”.

**MINING AND INDUSTRY IN BOHEMIA IN THE ERA OF EARLY INDUSTRIALIZATION**

*Gustav Otruba and Rudolf Kropf*

Depicts the development of mining and industry in Bohemia from 1820 to 1848 by means of maps of the individual industrial branches. Following a listing of the sources used, the introduction outlines the changes that had taken place since the preceding manufactory era. The authors then characterize the Bohemian entrepreneurial stratum and explain the territorial focal points of industrial activity as well as the changes in enterprise structure.

This is followed by detailed data on the various industrial branches: iron and metal processing; mining; stones and earthengoods industries; glass-making; chemical industry; food, beverages and tobacco industries; wood-processing; paper; leather; textiles (linen and hemp, silk, other textile goods, mixed textile goods, woolen goods, cotton goods, and lace). Separate territorial distribution maps group the industrial branches together in the above-mentioned order. Each section devoted to a particular industry begins with a general survey attempting to define the significance of the branch measured in terms of the ratio of its output to that in the monarchy as a whole. The individual enterprises are listed chronologically, beginning with those that existed throughout the period under survey, and followed by those whose names appeared only at the beginning or the end of the period,
or which were founded or closed down during it. One fact which emerges is that in the 1820—1848 period the importance of the textile industry had clearly begun to decline, while the developing heavy industry continually gained ground. With respect to the large industries, a detailed examination is made of the succession to ownership, the number of employed, the extent of production, enterprise facilities and the market situation.

CISLEITHANIAN SOCIAL DEVELOPMENT AND THE GERMAN BOHEMIAN QUESTION: THE STATE AND NON-STATE SPHERES WITH REGARD TO NATIONAL AND SOCIAL IDEOLOGY

Harald Bachmann

The historiography of the Danube monarchy has heretofore confined itself mainly to the evolution of administrative institutions and foreign policy. Transformations in the social structure and their impact have for the most part been completely ignored. This is a particularly unsatisfactory and disturbing state of affairs for the Austro-Hungarian monarchy, because it was precisely here that a strong degree of horizontal and vertical social mobility can be ascertained. The Bohemian lands represent a near classic case of change in social and economic structures.

The conception of state and society upheld by the so-called constitutional loyalists within the Danube monarchy had a profound impact on the thought of the bourgeoisie, which identified itself with state and nation and therefore viewed the play of social forces and interests as inimical to the state. In full accord with their Liberal ideology, the "constitutional loyalists" virtually eradicated all national impulses. This officially ignored national component of social development thus emerges only from pronouncements stemming from oppositional quarters. In the Bohemian lands, unhindered, as they were, by the state apparatus, Czech society could shape itself into a complete state within the state, in the social sphere.

The maintenance of limited suffrage for electing the Bohemian diet was attacked by the Young Czechs as early as the 1880's. Characteristic for Cisleithania was the fact that the hitherto bourgeois strata sought to conserve their fundamental conception of society by propagating the Liberal ideology. Their view of social advancement remained unchanged until the end of the old monarchy; up to 1918 the political organization of Bohemia continued on the foundations created by neo-absolutism. From this point of view, the attempts of bourgeois politicians to reorganize the state sphere in the Bohemian lands without paying any attention to the lower strata — and their national and social ideology — appear all the more dubious.