A detailed examination of the names (Christian and family) of the tributaries — it should be noted that double names were by no means the rule in the Bohemian lands in the 15th century — leads to the conclusion that the population of the town of Saar in the year 1407 was predominantly German, with 18.4% Czech as against 64.4% German names; the remaining 17.2% cannot be clearly identified, being for the most part names of saints in the full original form which gives no clue as to nationality. In 1462 the German element still predominated in the town with 49.5%, but the Czech population had already increased to 37.9%. By 1483 the latter had risen to 48%, thus gaining the majority, for the German share was only 33.3%. There were also German settlers among the rural population, and in isolated cases also villages with a German majority. The three South Moravian villages of Kallendorf, Kl. Grillowitz and Naschetitz, mentioned in 1483, remained German until their inhabitants were forced to leave in 1945/46.

H. Altrichter has already dealt with the nationality of the members of the Cistercian Order in Moravia, coming to the conclusion that in the period prior to Charles IV, the abbey of Saar was a German monastery. He prepared a list for the 13th century comprising 68 names, which can be considered complete. It includes only five members with Czech names, compared with 34 with German names, Altrichter classifying the remaining 25 as open to question.

THE HUMANIST KASPAR BRUSCH AND HIS HODOEPORIKON PFREYMBDENSE

Erwin Herrmann

The Humanist Kaspar Brusch (who was born in 1518 and came from an Eger family) is an interesting example of an intellectual attitude which was probably possible only in the period before the end of the Council of Trent. To the end of his life, Brusch vacillated between the confessions, probably viewed the religious quarrel as a temporary state of affairs that could be overcome, and cultivated close contacts with bishops and abbots who leaned toward the old church as well as with preachers of the new doctrine. This lack of constancy was a characteristic trait of Brusch (as it was of many Humanists). He spent a large part of his life traveling. His material insecurity was expressed, on the one hand, in a bitterness toward the uncomprehending rich which occasionally rose to the surface, and, on the other hand, in a pronounced self-confidence, especially with regard to the imperial honors he received. He possessed, finally, a remarkably strong love of his native soil, which had perhaps been awakened by his teacher in Hof (Upper Franconia).

This study attempts to correct some inaccuracies in the Humanist's biography, but it must be emphasized that the source material on his life is very limited. His works reveal cool discernment as well as the rudiments of a
kind of historical critique, which, to be sure, had no subsequent influence. His most important historical work, the fruit of his journeys, was published in Ingolstadt in 1551 under the title „Monasteriorum Germaniae Praecipuorum ac maxime illustrium Centuria prima“. Also worthy of note is his history of Lorsch, which he wrote in 1553 on commission of the Bishop of Passau; this history was a strongly pro-Reformation work.

The author also attempts a brief interpretation of a smaller travel poem by Brusch, the „Hodoeporikon Phrymbdense“, which describes a journey on horseback in October 1554 from Passau into the Upper Palatinate and back. The trip was occasioned by an invitation from the landgrave of Leuchtenberg. The work is distinguished by its vivid descriptions of the countryside and the insertion of independent episodes dealing with historical or legendary incidents.

INTELLECTUAL RELATIONS BETWEEN BOHEMIA AND SAXONY AT THE TIME OF THE REFORMATION PART II: CLERGYMEN AND TEACHERS IN THE 17TH CENTURY

Siegfried Sieber

For centuries there was a strong interchange of influences, particularly in the intellectual and political spheres, between Bohemia and Saxony. While the first part of this study showed that Saxony, as the home of the Reformation, sent numerous clergymen and teachers to Bohemia in the 16th century, the present, second part deals with the movement in the opposite direction. In the 17th century, namely, hundreds of Protestant teachers and clergymen who had to leave Bohemia found a home in Saxony and Lusatia.

Through the strong influence of Saxony and the Lutheran clergymen who had been sent from there, a large part of Bohemia had become Protestant in the 16th century. Ferdinand I, as the ruler of Bohemia, expelled as early as 1553 the Evangelical clergymen, on the basis of the Peace of Augsburg; to be sure he had but little success with this measure, since many members of the nobility had already become Protestants and they continued to summon Lutheran clergymen into Bohemia without imperial mandates. In 1608, the Protestant majority of the Bohemian Estates finally forced Rudolph II to issue a charter granting religious freedom to the Lutherans. The Habsburgs who followed Rudolph also confirmed this charter, and it thus took the Battle on White Mountain finally to incite persecution of the Protestants.

Many of the expelled Protestant clergymen and teachers had to endure grave hardships. Many of them could not find a place as clergymen or teachers in Saxony and Lusatia, and thus lived in great poverty. But with these exiles, Saxony acquired a significant number of persons of intellectual distinction, and it was due to this that the cultural recovery of Saxony after the Thirty Years' War was more rapid than elsewhere — while Bohemia grew poorer.