

A chapter written by Maria Ossowska, "Moral and Legal Norms," is an excellent critical review of Petrażycki's views concerning the differences between two types of norms: moral and legal. She bases her contribution on a comparative background in the nineteenth and twentieth-century literature and calls Petrażycki "a successor of Bentham."

The closing chapter by Jan Gorecki, entitled "Social Engineering Through Law," deals with one of the most important topics of our time. Although Gorecki limits his essay to an exhaustive description and mild criticism of Petrażycki's concept of social engineering, he has touched on a problem broader than Petrażycki's system itself. Gorecki says that today Petrażycki's means of social engineering "may only be accepted with reservation," but his general concept of law as a specific psychic experience makes it possible to use law in a scientific way as an instrument for the moral improvement of the human species.

Gorecki's editorial work will be highly appreciated.

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DIE TSCHECHEN UNTER DEUTSCHEM PROTEKTORAT. Vol. 2: BESATZUNGSPOLITIK, KOLLABORATION UND WIDERSTAND IM PROTEKTORAT BÖHMEN UND MÄHREN VON HEYDRICHS TOD BIS ZUM PRAGER AUFSTAND (1942–1945). By *Detlef Brandes*. Munich and Vienna: R. Oldenbourg Verlag, 1975. 205 pp. DM 65.

Despite being given limited access to archival material in Czechoslovakia, Detlef Brandes has completed his account of the Czechs under German rule during World War II. This second volume, researched from unpublished German documents, collections of Czech and German documents published in Prague, and numerous accounts describing the activities of individual resistance groups, is divided into three sections. The first part concentrates on German occupation policy and Czech collaboration. Brandes examines the structure of and the reasoning behind the relatively moderate German policy in the protectorate, as opposed to elsewhere in Eastern Europe. After taking brutal revenge for the assassination of Acting Reich Protector Heydrich, the Germans—particularly State Secretary Karl Hermann Frank—returned to Heydrich's policy of "depoliticizing" the Czech population. "Depoliticization" was dictated by the needs of the German war economy; the occupation authorities were concerned that armaments and machinery would continue to flow from the protectorate's factories. In spite of interference from more short-sighted rivals, Frank sought with some success to create an atmosphere in which the individual could be incited to economic productivity with only a minimum of personal and economic security offered as compensation. Hence Frank stopped experimentation with involuntary Germanization of the population, opposed the abduction of Czech workers for labor in the Reich, held wages and food rations stable, and avoided unnecessary repressive measures. Yet nothing in this policy was motivated by any sympathy for the Czechs.

Brandes deals with individual collaboration sparingly. Opportunities for collaboration grew increasingly slim as the Germans stripped the protectorate government of any genuine political autonomy. The author analyzes collective collaboration more extensively and concludes that, despite increasing hostility toward the Germans, the Czechs contributed to Germany's war economy almost until the end.

Brandes competently discusses the organizations and programs of both national and Communist resistance movements in the second part of the book. He points to a key weakness in the Czech underground: the crippling divergence in strategy and tactics among and within the internal groups, as well as between the underground

and the exile centers in London, Moscow, and Kiev. Brandes rates the intelligence operations of the underground favorably, yet demonstrates that partisan activity and sabotage did not inflict serious damage on production for the German war effort until 1945.

The third section is a dramatic account of preparations for and the execution of the Prague uprising in May 1945. Brandes devotes much space to the successful prevention of the city's destruction, but the general picture of the internal resistance is again one of failure: military weakness vis-à-vis the Germans, and political impotence in the power struggle with the Beneš government in Košice. A concise summary concludes the book.

Brandes might have analyzed the overall failure of the Czech resistance in the context of its significance for modern society in general. The cynical and successful German efforts to buy compliance with tidbits of economic and personal security stand as a frightening example of the vulnerability of an advanced industrial society to tyranny. The author has nevertheless given us a valuable study of a previously neglected period of Czech history.

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HUMANITY: THE POLITICAL AND SOCIAL PHILOSOPHY OF THOMAS G. MASARYK. By *Antonie van den Beld*. Issues in Contemporary Politics, Historical and Theoretical Perspectives, 1. The Hague and Paris: Mouton, 1975. x, 162 pp. 25 Dglds.

Was Masaryk a major philosopher? Dr. van den Beld, in this English edition of his thesis (Faculty of Divinity, Utrecht, 1973) notes that Masaryk's name rarely appears in modern textbooks on philosophy or ethics. He concedes that, indeed, Masaryk did not make a significant contribution to logic, epistemology, metaphysics, or religion. Masaryk's importance, he says, lies in the sphere of social and political philosophy. This study examines Masaryk's thought, taking as its starting point the concept of *humanita*, the fundamental norm of morality in Masaryk's system. The author concludes that Masaryk upheld two mutually incompatible views on the relationship "between human nature and morality": at times he argued that all humans were endowed with a natural sentiment of humanity; at other times he upheld a fundamental distinction between *is* and *ought*, though he failed "to find a proper theoretical basis for this distinction." Masaryk understood humanity in broad terms as promotion of nationality, social justice (which he often called "socialism"), and democracy, and the book examines his ideas on these matters as concrete applications of *humanita*. A concluding chapter deals with the question of revolution in Masaryk's thought: can the goals of humanity be attained by means of force, or revolutionary violence?

There are many interesting observations in the author's discussion of these problems; the chapter on Masaryk's treatment of the social question and his attitude toward Marxism is especially valuable. The concluding chapter clearly presents Masaryk's critique of the Bolshevik Revolution. It is less successful, however, in elucidating Masaryk's arguments in favor of his own nationalist revolution against Austria. In this regard the author's analysis is marred by his failure to recognize that Masaryk had accepted the *ideal* of national independence long before 1914: van den Beld thinks that when Masaryk spoke about the Habsburg Monarchy's likely survival he was thereby declaring his loyalty to the idea of the empire. Van den Beld's statement, "It was only during the First World War that the idea of a nation state dawned upon him; even though it was not a coherent idea," is simply wrong. The author would have avoided this mistake if he had treated Masaryk's ideas historically, as they