

SOCIOLOGY AND JURISPRUDENCE OF LEON PETRAŻYCKI. Edited by Jan Gorecki. Urbana: University of Illinois Press, 1975. xii, 144 pp. \$6.95.

Leon Petrażycki, though of Polish ancestry, was born and educated in Russia. He held professorships first in St. Petersburg, then in Warsaw. Although his major works are in Russian and German, his important lectures and publications in Polish are also worthy of attention. Even though his name is not mentioned in the most popular American textbooks on the development of sociology, Petrażycki belongs among authors of the first rank in social thought.

Petrażycki viewed law in a very unique way, as a psychic energy controlling people's behavior. In trying to locate a basis for law in the human mind, he based his study of psychology largely on the concept of "impulsion." Petrażycki focused mainly on the impulsions of duty. With the help of this concept he could distinguish moral and legal phenomena.

In the opening chapter Jan Gorecki sketches Petrażycki's intellectual portrait. He gives us a penetrating insight into Petrażycki's unusual approach to law and morality. Petrażycki's system consists of two parts: Part I introduces a new perspective to traditional analytical jurisprudence. The second part deals with the functioning of intuitive law and morality, showing "legal experience as the most important factor of social change." Presenting the evolutionist character of Petrażycki's sociology, Gorecki separates it from the ideas of Social Darwinism. For Petrażycki "the 'natural selection' of ethical experiences provides the basic mechanism for social changes—for progress toward better socialization of man."

Of the seven contributors to this book, three knew Petrażycki personally: Jerzy Lande, Tadeusz Kotarbinski, and Maria Ossowska. Kotarbinski, a philosopher and an outstanding logician, writes on Petrażycki's "Concept of Adequate Theory," the old Aristotelian idea which was revived in the sixteenth century by Petrus Ramus and later by Francis Bacon.

A chapter by Jerzy Lande (student and continuator of Petrażycki's ideas of jurisprudence) entitled "Sociology of Petrażycki" is of particular importance, because although Petrażycki lectured on sociology, his sociological manuscripts as well as many others were lost in the ruins of the Warsaw Uprising in 1944. Lande classifies Petrażycki's system of sociology as evolutionist, and points out that Petrażycki added to the older concept of social evolution an analysis of law as a factor of social development. Petrażycki also believed that the law itself changes in accordance with three tendencies: (1) "the tendency of increased demands"; (2) "the tendency to change incentives"; and (3) "the tendency to diminish motivational pressure."

Harry M. Johnson, in his chapter entitled "Petrażycki's Sociology in the Perspective of Structural-Functional Theory," assumes, at least implicitly, that Petrażycki was a "structural-functional theorist," and compares Petrażycki's functional concept of law with Parsons's view of the functioning of society. Johnson seems to feel that the influence of Petrażycki's thought would have affected the world at large if his sociological manuscripts had not been lost. He compares Petrażycki with Durkheim and Max Weber.

Norman K. Denzin's interest in symbolic interactionism parallels Petrażycki's work. In his chapter, "Interaction, Law, and Morality: The Contributions of Leon Petrażycki," he analyzes Petrażycki's theory of action and tries to focus Petrażycki's conceptions of law "within a Weberian model of legitimate order."

Alexander Peczenik, in "Leon Petrażycki and the Post-Realistic Jurisprudence," assumes "that Petrażycki's views, formulated at the same time as the very first works of 'legal realism,' can be used today, sixty years afterward, as an argument in a criticism of that particular school."

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