tance for economic historians that can be understood without a detailed knowledge of the history of the period. Indeed, much of Roździeński's information will be obscure even for the technologist, and it is unfortunate that the introduction does not go into the subject with more detail. Piaskowski's very brief summary of the history of ironworking in Poland is simply not enough to fill in the gap for the reader who does not know Polish (at whom this translation is presumably directed), and his brevity results in a description that is occasionally misleading—as in the case of the decline of ironworking, here (p. 9) attributed solely to the greed of the *szlachta* in an era of rising grain prices. While the economic necessities of the nobility played a part in the process, it was a more complex part than Piaskowski indicates. He relies mainly on Zientara's 1954 work on the subject, but much has been written since then to round out the picture.

Piaskowski's thorough Polonization of Silesian names, though understandable, is no more commendable than the German habit of completely Germanizing them. This practice extends to Archduke "Ferdynand," whom the nonspecialist reader may have trouble identifying as Emperor Ferdinand I, at that time already king of Bohemia and therefore suzerain of Silesia. Equally useless for those who do not read Polish is the bibliography of works on ironworking and on Roździeński, which consists mainly of items in Polish. A shorter list of articles in Western languages by Polish scholars in the general area of social and economic history of sixteenth-century Poland would have been much more important in filling in the gaps left by the introduction.

The translation is good, and follows the sensible practice of emphasizing accuracy over grace. Roździeński is not always perfectly clear, and the translator has faithfully rendered his ambiguities. Comprehension of the text would have been aided by notes, however, because there are numerous references to places, people, and institutions which the reader not specializing in Polish and East European history will inevitably find puzzling. The 1962 Polish edition included forty pages of notes (even giving both Polish and German names of places in Silesia), and something of this kind would have been extremely useful in this edition. Since it is unlikely that such a work will appear in a second English edition, it is a misfortune that the translation has not been supported by a better apparatus.

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TWENTIETH-CENTURY CZECHOSLOVAKIA: THE MEANINGS OF ITS HISTORY. By *Josef Korbel.* New York: Columbia University Press, 1977. xiv, 346 pp. $14.95.

This is, unfortunately, Josef Korbel's last book—he died in June 1977 at the age of 68, leaving behind only the skeleton of another book about the Czechoslovak legions in the First World War—and it is by far his best and most mature work, the fruit of a lifelong love affair with his country of origin.

Professor Korbel first describes the roots of the new state which emerged in 1918 and tells the history of the First Republic (1918–38). The years of progress are followed by the years of darkness (1938–45), the years of hope and fears (1945–48), the years of shame (1948–62), and finally the Sisyphean years (1962–68). The book culminates in a masterly description of the Prague Spring of 1968 and its sad consequences. The author is right in calling the slogan "socialism with a human face" eloquent in its simplicity and succinct in its meaning, but he is mistaken in his belief that it is "Dubček's brilliant phrase." Whatever his merits otherwise, Dubček never coined this slogan which was born more or less by chance. The dissenters of 1968 got hold of a formula contained in the Action Program of April 1968 (of which Dubček is not even coauthor) and complained that the Gottwald-Novotný policy had led to

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"apprehensions about socialism, its humanistic mission and its human face." Later on Dubček, following others, took over this battle cry.

The weaknesses of this generally excellent and well-written book are the weaknesses of the author, for whom Czechoslovakia was foremost, if not exclusively, a Czech affair. He presents penetrating portraits of the leading personalities—but they are mostly Czechs and some Slovaks. The German problem hardly existed for him: he devotes just a few pages with a rather superficial content to this basic difficulty of the state. More attention is paid to the country's other Achilles heel, the problem of the Slovaks, but one feels that it is regarded as more a nuisance than a real dilemma. Discussing the "Pittsburgh Agreement" between American Slovaks and Czechs (May 1918) about a future common state, the author fails to point to its decisive sentence: that the internal organization of the new state will be freely determined by the representatives of the liberated Czechs and Slovaks at home. Some interesting sidelights on Communist policies and tactics are presented, but Korbel seemed (like Beneš before him) unaware of the interconnection between the Communist insistence on getting rid of the Germans (1945) and their firm determination to subjugate the state to their dictatorship.

The author has great (and well-founded) admiration for T. G. Masaryk, but Beneš is treated with a mixture of reverence and of carefully formulated skepticism. Yet actions for which Beneš was open to criticism are not even mentioned, for example, his often repeated declaration in 1946–47 that "Czechoslovakia was not between the East and the West, but between the Soviet Union and a reactionary Germany," and his unfortunately successful attempts to convince U.S. diplomats that the Czechoslovak Communists of the Gottwald type were "in reality good Czechoslovak patriots."

All in all, Korbel's swan song is a very valuable book which can be recommended to all students of modern history.

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MY MIND ON TRIAL. By *Eugen Loebl*. New York and London: Harcourt Brace Jovanovich, 1976. xiv, 235 pp. $8.95.

This is a very important book whose profound significance has not yet been adequately recognized or assessed. It may not be a great contribution to literature but it is invaluable as primary source material for anyone who wishes to understand the mechanics of thought control in the judicial systems of Communist regimes in Eastern Europe. Some new light is thrown on the tortuous psychology of the decent believer who becomes a pitiful victim of the faith to which he was prepared to sacrifice his life and the lives of others.

This is the story of Eugen Loebl, the former deputy minister of foreign trade in Communist Czechoslovakia in 1949 and erstwhile friend and confidant of Clement Gottwald, the then head of state, and of the principals in the spectacular Slansky show trials of 1952. The prearranged verdict of guilt resulted in the execution of eleven of the defendants, and the sentencing of three, including Loebl, to imprisonment "until the end of life." Loebl's lying testimony, wrung from him after almost three years of solitary confinement through psychological and physical torture (compelled to stand or walk for eighteen hours on end, deprivation of sleep, iron rations, and so forth), was instrumental in the prosecution's well-rehearsed case. Loebl not only was made to write out in advance the answers to the questions put to him, but, like a dramatist, had to compose the questions and dialogue between himself and the prosecutors, including the judges. He remained in jail for eight years after his sentencing; Stalin's death and Khrushchev's revelations were of no help to him. His sentence was commuted only in 1960

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