dynamic, frequently anti-voluntaristic and always politically neutral philosophy developed alongside the system of German Idealism (Fichte, Schelling and Hegel). This philosophy was linked to Aristoteles as well as to Descartes or Leibniz, and to Kant’s method — though not to his universalism. It was already exemplified by Bernard Bolzano, who is recognized everywhere today as the founder of logistic, and then by the Prague school of Franz Brentano (Carl Stumpf, Marty, Ehrenfels, Oskar Kraus). The influential phenomenology of the Moravian Edmund Husserl was also derived from Bolzano and Brentano.

What can be described as the Austro-Prussian compromise philosophy of the Oldenburg Protestant J.F. Herbart, who, paradoxically enough, became the praeceptor Austriae both before and after 1848 and played a decisive role in the Imperial educational system, found its most devoted followers in Prague, among both Germans and Czechs. And from Prague it radiated with renewed vigor back to Vienna (among others, through the philosopher Franz Exner, who was active there for a long period, and such natives of Prague as the aesthetician Robert Zimmermann or the controversial musical theoretician Hanslick).

Soon, however, thanks to Ernst Mach, Friedrich Jodl, Friedrich Mauthner and other precursors of the „Wiener Kreis“, liberalism and progressivism gained the ascendancy. Even Thomas G. Masaryk and Emanuel Rádl, at heart loyal Slavs, opted spiritually for Western positivism. Albert Einstein taught in Prague briefly before 1914, as did the Pan-algebraist Rudolf Carnap in the 1930’s. From Moravia came the geneticist Gregor Mendel and the psychoanalyst Sigmund Freud, Rilke’s philosopher-friend Rudolf Kassner, and a number of leading biologists and sociologists. Influences from Vienna and Berlin encountered one another in Bohemia and Silesia — and both autochthonous realistic and even occasionally mystical traditions. Prague was thus not only a wellspring for Franz Kafka but also a forum for basic research in the scientific and intellectual fields.

A picture thus emerges of consequences, competition and convergence in the philosophical spectrum of the Bohemian lands, which has to this today continued to produce a world-wide impact.

ACHIEVEMENTS AND TASKS OF THE HISTORY OF FORESTRY IN BOHEMIA

Heinrich Rubner

The period of the history of forestry in Bohemia which has been covered most extensively thus far is that of the early modern era, from early capitalism to the bourgeois revolution of 1848. This is the case not only for the forms of utilization of wood, but also for the legal forms of the forestry code and for the beginnings of forestry science. A key role was played here
by the intensive research of Nožička, who above all exploited material from manorial archives. Firbas’ handbook deserves credit for the fact that the pre- and early history of the Bohemian woodlands is another well-covered area. Thus intensive research in this field remains to be done principally for the Middle Ages and the later part of the modern period.

It would, for example, be necessary to extend the work done by Firbas to cover the decay of the virgin woodlands of Bohemia. The main factors to be examined in this case are the consequences of activity of human agents, through timber felling, burning and pasture land, as well as climatic variations, such as those which have already been demonstrated for the 11th and 16th centuries. Another aspect deserving attention is the structure of the medieval forestry code and its social consequences; in particular it would be worth exploring how the old Slav hunting and military code was penetrated by elements of the Franconian-German forestry code, and why the Bohemian peasants were unable to defend their rights to the common forests against their lords.

A third and very extensive task would be the publication of the data on wood prices contained in the municipal and estate archives. Going beyond the basic treatment of cycles of prosperity and crisis, a framework of data on transport and export could be built up, thereby providing insight, in statistical terms, into the structure of a rational forest economy. By means of a large-scale collective effort, it would, moreover, be possible to present the chronicle of calamities in the Fichtenwald. A fourth problem is that of the step-by-step elimination of large forest property holdings in Bohemia and its consequences for forestry workers and employees in the period from 1919 to 1947.

THE GERMANS IN CZECH HISTORIOGRAPHY
1945—1965

Ferdinand Seibt

The author throws light on the development of Czech historiography since 1945, using as an example what it has had to say about the relationship between Czechs and Germans. In the early post-war period, under the impact of the events after 1938, the Germans were treated — if at all — only as intruders and trouble-makers in Czech history. Their expulsion was therefore regarded as an act of historical justice. After 1948, however, this problem was redefined as part of the system of historical materialism. In the process, social elements of conflict were added to national ones, but on the other hand — and from the same viewpoint — bridged by testimony of a supranational class-conscious solidarity. During this stage of development of historical theory in the 1950's, there appeared side by side with statements on the „wicked“ Germans, examples of the „good“ Germans as well. The