ern reader must first acquaint himself with Marxist terminology in order to notice that Mika has not only asked for a purely functionalistic concept of capital, but that his judgment depends upon whether “power as the midwife of capitalism” (according to Marx) had already become conspicuous in this period. He denies this question. This not only distinguishes, to his advantage, his presentation from the uncritical deductions in the relevant Soviet Textbook of Political Economy of 1955 (4th ed.), but also approaches O. Brunner's views of an aristocratic guiding image for the social order, which until the end of the 18th century also dominated the economic world. Apart from the systematic aspect, both studies offer valuable individual data.

THE ECONOMIC RELATIONS BETWEEN WEST GERMANY AND BOHEMIA-MORAVIA IN THE AGE OF INDUSTRIALIZATION

Hermann Kellenbenz

Great distances involved and great transport difficulties prevented an intensive direct trade between West Germany and Bohemia-Moravia up to the beginning of the industrial age; moreover, various intermediary centers, located closer by, such as Nürnberg, Leipzig, and Linz, offered trading fairs. In individual cases connections extended further west, to the Frankfurt fairs, Cologne, Aachen, and Wesel, and were able to obtain luxury goods from Belgium and France, English cloth, or metalware and weapons from the Lower Rhine. Later, as the process of industrialization advanced and the obstacles to transport diminished, and the machine factories of the Rhineland took their place alongside those of England and Belgium, machines and other metalware were procured from here. But not only this exchange of goods makes the relations between West Germany and the lands of Bohemia and Moravia in the age of industrialization interesting: above all, it is the men from the Rhineland and Swabia who contributed to pushing industrialization ahead in this area. Without doubt, the members of the higher nobility who resided in Moravia and Bohemia had a considerable share in the industrial development of this area; they had the workers at their disposal, they owned, above all, the estates with the mineral resources required. They were the owners of the flocks of sheep whose wool satisfied for the most part the needs of the Moravian cloth factories into the 1840's. However, though it was possible to manage in the manufactories to a large degree with unskilled or semi-skilled workers, the transition to the machine-run factory required special skilled labor. It had
to be brought in from the outside, from places where a certain tradition in the field of technology already existed. In West Germany such labor was furnished chiefly by the Rhenish textile area and by Württemberg, (watch makers, turners, locksmiths), a land with precision-tool trades. This generation, endowed with technical and entrepreneurial ability, knew how to take advantage of the opportunity offered; it was mobile and adaptable enough to change from the textile branch or watchmaking and turnery to engine-building, and from there to the sugar industry. The fact that it brought together the necessary capital for its enterprises, and that it without hesitation came to grips with the technical transport problems that emerged, especially railroad construction, constitutes another part of its achievement.

In the over-all picture of the achievements of foreigners who impelled the industrialization in Bohemia and Moravia, the men from the Rhineland and Swabia stand, of course, only in the same row with the sons of other lands. Englishmen, Belgians, Frenchmen, Italians, Swiss, Westphalians, Franconians, Bavarians, Saxons, and Berliners also took part in this work. A complete picture of the industrialization would have to appreciate their contribution, as well as that which was accomplished by young natives, e.g. Liebig from Braunau, and Škoda from Pilsen.

THE PROBLEMATIC NATURE OF A CULTURAL HISTORY OF THE CZECHS

Emil Schieche

The forcible deportation of the Germans from the Sudeten lands ended an uninterrupted 1,500-year-old cultural period, one of whose basic attributes had been that Czechs and Germans had lived with and next to each other. If, on the one hand, the culture of the Czechs from the beginning bore the mark of the Occident in general and Germany in particular, it had, on the other hand, so many earmarks of Slavic character that it must be regarded as a Slavic and genuinely Czech culture. The way in which the Czechs were able to preserve their language against the preponderant strength and spread of the Germans can as a cultural manifestation not be valued highly enough. The political community with the Austrian Alpine lands, which lasted for four centuries, made the Czechs receptive for the culture radiated from Vienna which paid homage to individuality and was permeated by cosmopolitanism. Especially the most important outward signs of Czech character, folk art and national costume, threatened to disappear completely from all but a few areas in the mid-19th century, when at the end of the century, with the Svéráz, there began the systematic