

Drippings), Łucja Marek, PhD, (IPN Katowice) describes a large number of instances in which functionaries of government, and security provided useful information to offices of the Church.

In “*Tygodnik Warszawski i jego środowisko*,” historian and musician Mirosław Biełaszk (IPN) profiles the brief and turbulent history of the most principled Catholic newspaper in postwar Poland. Two of its founders, Father Zygmunt Kaczyński and Antoni Antczak died in prison; others—all remembered here—endured long incarceration. The article includes Cardinal Wyszyński’s notes about his efforts—and grief—to intervene on behalf of Father Kaczyński.

“Ryzykowna Gra. Jak Aleksander Bocheński przyczynił się do powstania tygodnika *Dziś i Jutro*” (Risky Game: How Aleksander Bocheński contributed to the founding of *Today and Tomorrow*) is Ryszard Mozgol’s (IPN Katowice) profile of a prewar nationalist in communist Poland who attempted to wed his radical right to the radical left. Quoted here—among other sources—is Czesław Miłosz, who called Bocheński “a quintessential collaborator.” But the ground prepared by Bocheński would be delivered to Bolesław Piasecki, and thus was born *Dziś i Jutro*, a quasi-Catholic weekly sponsored by PAX. From the dark corridors of Warsaw and Kraków the reader is transferred to the countryside in Robert Derewenda’s (PhD from the Catholic University of Lublin and an archivist) “Bezpieka wobec ruchu oazowego” (Security Apparatus vs the “Oasis” Movement). The movement, initiated in the late 1960s by Father Franciszek Blachnicki, was a loose congregation of grass-roots Catholic communities whose activities evolved around retreats, pilgrimages, and various ecumenical endeavors. Intense efforts to undermine its growing popularity by infiltration and provocation—reaching to the offices of Cardinals Wyszyński and Glemp—failed, though there remain questions until today about who had been used in the campaign of smears.

The last article, “Komunistów wizja Kościoła” (The Communists’ Vision of the Church) by Jacek Żurek, situates the policy of the communist state toward religion, organized and not, within the framework of the one-party system of government. He points to historical precedences, in France after 1789 and in Nazi Germany. The Soviet model went farther: what could not be subdued must be destroyed. Initially there were attempts at different approaches to different denominations (e.g., the Eastern Rite Catholics, *unici*, or the Protestants), but eventually obligatory atheism

was to replace all religions. In this article Professor Żurek returns to the subject of collaborators.

Provided with this issue of *Biuletyn* is a DVD of *Kryptonim “Pożoga”* (Cryptonym “Blaze”), a documentary on the persecutions of the Polish population in Volhynia by Ukrainian nationalist forces in 1939–1945, and the counter offensive by units of the AK (Home Army). ◇

BOOKS and Movies Received

Stanisława Orzechowskiego i Augustyna Rotundusa debata o Rzeczypospolitej [1564] (Stanisław Orzechowski’s and Augustin Rotundus’s debate about the Polish state), translated from Latin by Elwira Buszewicz and edited with an introduction by Krzysztof Koehler. Humanitas: Studia Kulturoznawcze Series, vol. 1. Kraków: WAM and Ignatianum Publishing House (wydawnictwowam.pl), 2009. 284 pages, illustrations. ISBN 978-83-7614-008-7 (Ignatianum) and ISBN 978-83-7505-362-3 (WAM). Paper.

This tome consists of five related items: two imaginary conversations between a Catholic, a Protestant, and Orzechowski himself; two polemics between a Pole and a Lithuanian in which the Pole argues for the superiority of the Polish system of government based on law, as opposed to the Lithuanian one based on the prince’s absolute rule; and a bilingual (in Latin with a Polish translation) apology for the *Quincunx*, or the primacy of spirituality over executive power in a properly conceived state. These Latin essays were first published ca. 1564 and had never before been translated into the vernacular. Professor Koehler is to be contratulated on his efforts to bring together translators and archivists to produce this volume that unveils a bit of Sarmatian Poland which the communists strove so fiercely to uproot and drop in the memory hole.

In his introduction the editor stresses the dialogic character of Polish political thought; unlike say the Germans, Polish theorists did not present a “seamless” system that called for abandoning previous systems, but rather tried to engage their adversaries in a dialogue. Hence the Pole tries to persuade the Lithuanian to adopt a better political system, while at the same time listening to his adversary’s argument in favor of a principality ruled by an absolute sovereign. At the same time, the Polish system and its spokespersons (such as Orzechowski) argue from a Catholic position to the effect that a system not based on a *Quincunx* (here symbolizing the cross) will not stand. Characteristically, Orzechowski writes in the Second

Quincunx: “No outside enemy could ever defeat the Polish Crown; but it can be defeated by internal lack of unity, that is, our homebred heresy and departure from true faith” (90). He then compares the Polish situation to that of the ancient Hebrews who allowed Midianite women to mix with Hebrew men which brought about God’s wrath. “The Polish Kingdom is sacred in its king, its priests, its altars, and its Christian faith. . . but we accepted into Poland from Germany heresies and fornicators of our souls, and thanks to this unfaithfulness we shall surely fall and decline. We do not need Turks or Tatars or Muscovites; we shall do it ourselves through our acceptance of unfaithfulness” (90).

It would probably have been better if the editor had been able to find a Polish translation for the term *quincunx*. There is no such term in the Polish dictionary of foreign words, and a Latin dictionary translates the word as “five spots on a dice” or “five-twelfths of a whole.” It also might have been useful to stress the uniqueness of debates like those presented in this book. In the mid-sixteenth century, the idea that political opponents should sit down to a discussion instead of calling in their armies and slaughtering each other was rare. The tenor of this book resembles ancient Athens and its republican system; however, the Polish system was a unique political flower of Catholicism. It was only within the area of Catholic values that this kind of political system could be conceived in the multinational surroundings of Europe. Hopefully, the forthcoming volumes in the series will argue these points in an even more explicit way. (SB)

Kształty polskiej tożsamości: Potoczny dyskurs narodowy w perspektywie etnolingwistycznej (XVI–XX w.) [Shapes of Polish identity: The daily national discourse in an ethnolinguistic perspective, from the sixteenth to the twentieth century], by **Aleksandra Niewiara**. Katowice: Silesian University Press (www.sbc.org.pl), 2009. 386 pages. Summaries in English and Russian. Primary and secondary bibliography, index. ISBN 978-83-226-1880-6. Paper. In Polish.

A remarkable scholarly book tracing the form and content of Polish national identity over the last five hundred years. Its orderly summary contains graphs and tables showing changes in self-perception and valuation of Polish identity. The author concludes that the seventeenth-century Polish self-perception consisted almost entirely of positive characteristics, related perhaps to Polish political successes in the

sixteenth century. The political disasters of the eighteenth century and subsequent loss of statehood influenced the self-image of Poles in a negative way, adding to it a sense of failure and the element of unjustly imposed suffering. While low self-esteem began to show itself in the nineteenth and twentieth centuries, one observes a reconstruction of identity in the twentieth century. The author’s generalizations are based on hundreds of memoirs, letters, and other texts spanning four centuries. A fascinating work.

Forced Migration in Central and Eastern Europe, 1939–1950, edited by **Alfred J. Rieber**. London-Portland, OR: Frank Cass (www.frankcass.com), 2000. vii + 197 pages. Index. ISBN 0-71465132 X (cloth).

Nine scholarly papers detail the repressive population transfers into the USSR, Poland, Czechoslovakia, Germany, and Hungary from the USSR, Slovakia, Czech lands, and Poland. The expelled millions never received international attention (except recently the Germans), but they had to endure millions of individual tragedies, broken families, premature deaths, and demographic decline. The first essay by Russian scholar N. S. Lebedeva details the forced transfer of the Polish population from territories occupied by the Soviets. She points out that the differences in estimated numbers (from 400,000 to 2,000,000) stem from assumptions of researchers: some include “all the Poles removed from territories annexed by the Soviet Union in 1939 [those forcibly drafted into the Red Army or labor battalions, those sent to the east in the earliest months of the war in the period of evacuation, those dispatched for work in the Urals and so forth], or only those deported in the first four mass deportations in 1939–41. . . . Irrespective of [numbers], the documents testify that the actions were an inseparable part of the politics of the Stalin regime aimed at undermining Polish statehood and the gene pool of the Polish people” (44).

Dzieła zebrane, by **Józef Tischner**. 2 vols. **Vol. 1, *Studia z filozofii świadomości***. Kraków: Instytut Myśli Józefa Tischnera, 2006. xiii + 461 pages, ISBN 83-922957-3-0. Index of names. Hardcover.

Vol. 2, *Etyka a historia: wykłady*. Kraków: Instytut Myśli Józefa Tischnera, 2008. xv + 565 pages. ISBN 978-83-922957-3-0. Index of names. Hardcover.

Józef Tischner belongs to those controversial Catholic philosophers whose orthodoxy was once questioned by Rome. A radical anti-Thomist, Tischner found inspiration in Hegel, Husserl, Heidegger, Sartre, and Lévinas. He started his philosophizing as a

phenomenologist and moved on to his own theories based on the concept of “agathology,” or the Good. An excellent speaker and a popular media figure, Tischner was a staunch anticommunist and played a role in articulating the ethics of Solidarity.

Hippocrene Polish Dictionary (Polish-English/English-Polish), by Jacek Fisiak, Arleta Adamska-Sałaciak, Michał Jankowski, and Renata Szczepaniak. New York: Hippocrene Books (www.hippocrenebooks.com), 2009. Appendices. ix + 608 pages. ISBN 978-0-7818-1237-5. Paper.

One always welcomes new Polish-English/English-Polish dictionaries; there are never too many. This one is aimed at persons who have some knowledge of both English and Polish. As do most Polish-English dictionaries, it is oriented toward American English and is advertised as based on a larger dictionary published by the Kosciuszko Foundation.

A cursory search for recent terminology in both languages yields mixed results. Absent are words related to computer work and electronic communication. *Oprogramowanie* does yield *software*, in both directions; but the Polish word for *hardware* is missing, and *hardware* does not appear on the Polish side. There is no *reboot*, either in Polish or in English. The Polish *matka* is translated as *monkey*, with no attention paid to the fact that it is a common word for @. Polish words such as *spolegliwy*, *obciach*, or *leming* do not appear at all, even though a look at Polish newspapers indicates frequent usage. In other words, the dictionary compilers took the easiest route and simply copied an older dictionary without doing any research on new usages and new words.

OTHER BOOKS RECEIVED

Powstania narodowe: czy były potrzebne, by Ryszard Surmacz. Lublin: Wyd. Drukarnia LiberDuo (liberduo@o2.pl), 2009. 226 pages. Notes, index of names. ISBN 978-83-61301-74-5. Paper.

A spirited defense of the Polish striving for liberty in the nineteenth century, in the midst of nations such as Germany and Russia that had no conception of liberty included among their national values. Also, a useful summary of Polish historiography of the last two centuries. It dusts off some names and titles, such as those of Antoni Chołoniewski (whose work appears in the current issue of *SR*).

Open Wounds: A Native American Heritage, by Aleksandra Ziółkowska-Boehm. A translation of the Polish edition published in Bielsko-Biała: Debit Publishers, 2007. Printed in Pierpont, S.D., 2009. 325

pages. ISBN 978-0-98211427-5-2. Photographs, index of names. Paper.

Ziółkowska-Boehm is a popular Polish writer with a gift for empathy and a praiseworthy industriousness. Her books are numerous. By an accident of life she encountered American Indians and decided to dig deeper. The result is a very readable account of their plight and tragedy. While the tragedy is irreversible, it is good to see a book that gently lectures the winners. Ziółkowska-Boehm's book makes us reflect on the injustices of life and fate, perhaps prompting us to do a few small things to remedy them. **Dwór w Kraśnicy i Hubalowy demon, by Aleksandra Ziółkowska-Boehm.** Warsaw: PIW, 2009. ISBN 978-83-06-03221-5. 303 pages. Index, notes. Hardcover.

A book about heroes of World War II: the owners of the Kraśnica country manor and their guest, the legendary Major Hubal, who fought against the Nazis and, when the Soviets conquered Poland, against the Soviets. The book covers several generations; it begins before the war and extends to Soviet-occupied Poland. A useful addition to the historical library that details damage done by the Soviet occupation of Poland.

Rare and Forgotten Books—SR Partial Reprint Series

The Spirit of Polish History

Antoni Chołoniewski

Translated by Jane Arctowska

Antoni Chołoniewski (1872–1924) published *Duch dziejów Polski* in Kraków in 1917. The book was translated into English in 1918 and published by the Polish Book Importing Company in New York. WorldCat indicates that hard copy can be found in forty-three American university libraries; in addition, Google put this public-domain book online. Chołoniewski has been quoted by such Polish historians as Piotr Wandycz and Krzysztof Ruchniewicz, and his insights continue to be relevant. He himself quotes historians who are seldom quoted today, not because they had nothing important to say but because their views clashed with the powers that be. Below is a chapter titled “The significance of Polish history at the present time.” We updated the punctuation and inserted editorial clarifications in square brackets.

Poland was struck from the map of Europe [in 1795]. This violent suppression of a great State, full of vitality, whose only aspiration was toward development, had ill-fated consequences for the whole system of European connections.