

blood for the fatherland. He criticizes thoughtlessness and prematurity of actions that often lead to tragic effects. On the other hand, in making an effort to read the unnoticed, silent, and forgotten deaths ("To Walenty Pomian Z." and "On the Death of Jan Gajewski"), Norwid brings out their symbolic meanings and their hidden but significant and valuable subtexts. Both these ways of "reading" death, the polemic and the postulative, demonstrate the originality of Norwid's reflection in the context of Romanticism and emphasize his uniqueness as a Polish poet-thinker. Δ

(Endnotes on Page 1793)

Carpe diem

Jan Twardowski

Love while we can people are soon gone
 leaving empty shoes and unanswered phones
 only the trivial drags its bovine hooves
 what's important happens so fast it catches us out
 the ensuing silence so normal it's unbearable
 like innocence born of sheer confusion
 thinking of someone who's left us
 Don't be sure you've time, for unfounded
 certainty
 Robs us of our awareness just as all happiness
 Comes at once like pathos and humour
 Like two passions always weaker than one
 Fleeting as a thrush's song in July
 Like a slightly harsh sound or a stiff bow
 In order to see aright eyes are closed
 Though being born is a greater risk than dying
 Yet we still love too little and always too late
 Don't write of this too many times rather write it
 once and for all
 And you'll be gentle yet strong like a dolphin
 Love while we can people are soon gone
 And those who don't go don't always return
 And speaking of love you never know
 Whether the first is the last or the last is the first

Translated by Patrick Corness

Intermarium The Land Between the Black and Baltic Seas

By **Marek Jan Chodakiewicz**. New Brunswick and London: Transaction Publishers, 2012. vi + 568 pages. Index, bibliography. ISBN 978-1-4128-4774-2. Hardcover. \$59.95.

Karl A. Roider

In 1962 Oscar Halecki published a book entitled *Limits and Divisions of European History*. In this work he divided Europe geographically into four zones: Western Europe, which comprised Britain, France, Netherlands, Spain, Portugal; West Central Europe, which consisted of Italy and Germany; East Central Europe, made up of Poland, Hungary, Bohemia, the Baltic States, and Slovakia; and Eastern Europe, which comprised the Ukraine and Belarus. Everything east of that was Asiatic barbarism. Chodakiewicz's work is reminiscent of that book. For Chodakiewicz the Intermarium includes the Baltic States, Ukraine, Belarus, and Moldova. It is hard to pick out the primary theme of the book—there are many—but one of them is that the struggle for the soul of the Intermarium is between the Polish model, which represents tolerance, prosperity, parliamentary democracy, intellectual achievement, and freedom, and the Russian model, which represents totalitarianism, corruption, cronyism, atheism, and moral relativism.

Chodakiewicz declares early on that the audience his book seeks to capture is an American one, particularly Americans who can influence foreign policy. He wants Americans to be more aware of Polish history as part of Western civilization, and voices the old complaint that America did not do enough to assist Poland in resisting communism between 1945 and 1989. But the book demands that the reader know a good deal about Polish and Eastern European history. The author mentions a number of historical events, organizations, and movements without explaining what they were; he assumes that the reader will know. The