

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.

In a note to Metternich in 1814, Charles Maurice de Talleyrand expressed the opinion that the dismemberment of Poland was the cause of all the commotion that followed in Europe. [Karl] von Rotteck, that remarkable German historian, wrote in 1828: “The downfall of Poland proclaimed in a voice of thunder the total overthrow of European equilibrium, the victorious reign of violence and the utter destruction of international rights.”[1] According to the profound words of Johann von Müller [1752–1809], “God would reveal the moral value of the powers of the world; a somber future appeared to thinkers, showing them the advent of infinite distress and the prospect of appalling consternation, needful for the reestablishment of right and justice.” Today, these prophetic words have found their terrible confirmation.

After the partitions, the attempts to justify the crime of which Poland was the victim corrupted the minds and moral sense of the peoples. . . and governments of Europe.

For minds that see into the heart of things it is evident that between the great international crime of the partitions of Poland and the monstrous conflict of today, there is the undeniable relation of cause and effect. Lord Eversley states in his recently published book [*The Partition of Poland*] that “the partitions of Poland, although remote and indirect, are the essential cause of the Great World War.”[2] The crime committed against Poland, the tortures that were systematically inflicted upon her, have had disastrous consequences on the Europe of the nineteenth and twentieth centuries.

When the autocratic powers combined against the French Revolution, Poland was no longer able to go to the aid of the French, although her traditional love of liberty, her republican and democratic organization, her cult of the rights of the individual and the sovereignty of the people responded to the ideas proclaimed by Revolutionary France. [3]

Napoleon, who changed the nature of the ideals of the Revolution but adopted their principles and spread them broadcast over Europe, admitted in his *Memoirs* that his greatest error was in not having revived Poland. After the fall of Napoleon the authors of the partitions laid at the Congress of Vienna the base of the Holy Alliance that was for thirty years to smother every liberal idea, hinder the development of peoples, and thus leave such a deplorable impression on the whole nineteenth century.

The attempts to justify the crime of which Poland was the victim corrupted the minds and moral sense of

the peoples, slavery and tyranny imposed on a nation made the idea of violence commonplace and the realization of the desires of despotic governments, who were using this vigorous method with their own subjects, was made easier. Then, the States hastened to enlarge their military forces, some because they feared the fate of Poland, and others because they were tempted by aggressive policies to satisfy their appetites whetted by the acquisition of Poland. All this: antagonisms awakened by the division of the spoils, the immoderate increase of one on the ruins of others, the building up of the gigantic Russia on the ashes of Poland—all this was the supreme reason for the universal armament, so characteristic of the nineteenth century.

“Russia with millions of servile people at her disposal,” writes Professor Waclaw Sobieski, “Could, because of the partitions of Poland, advance far into Europe; she advanced yet farther in 1815, and reached its very heart, in 1831, after having crushed the Polish army. In place of the old Republic that had no wish to keep up a standing army, it was Russia that entered the lists and spread terror by the continual onward movement of her troops and forced the neighboring States to put themselves on guard and keep up their standing armies.”[4]

The partitions of Poland, although remote and indirect, are the essential cause of the Great World War. . . . The dismemberment of Poland . . . has hindered the progress of civilization of all the peoples of Europe.

George John Shaw-Lefevre, First Baron Eversley (1831–1928)

The partition of Poland hastened in yet another way the armaments. Every violent conquest necessitates watchfulness over the occupied territories and the subjection of the vanquished population—especially of a population so imbued with freedom as the Poles were. The German military writer Max Jähns expressly declares that “Prussia was forced to enlarge its armies because of the occupation of the Polish Republic.”[5] In 1795, Frederic William II instituted a Commission of Military Organization” (*Immediat-Militär Organisations-Kommission*) that not only felt the need of enlarging the army but also of instituting a general recruitment.

The exhaustion caused by the Napoleonic wars was not yet over when it became necessary to apply themselves to watching the Poles who waited only [for] a favorable moment to regain their freedom.

Nicholas I could not master his impatience or his anger when he exclaimed in 1831: “Only to keep the Poles in hand I am obliged, at great expense, to maintain a whole army.”

The advance made by the Russians west of the Vistula, after 1831, filled the Prussians with such concern that, contrary to their custom, instead of disbanding the conscripts after their term of service, they kept them under the colors two years longer.

When the principle of nationalities and of national unions appeared in Europe, electrifying once again the Poles, Alexander II put four army corps on a war footing and reinforced all the garrisons in Poland. These measures did not fail to awaken the distrust of Prussia. William, the Prussian Regent, mobilized troops at random (1859), doubled his permanent army, lengthened the duration of military service and made it obligatory.

These are facts that prove in an obvious manner the recoil of the dismemberment of Poland on the development of contemporary militarism. As Lord Eversley says, “the armed peace—an indirect but essential consequence of the subjection of a great people—becoming amplified by other factors, has in the course of time taken on huge dimensions and hindered the progress of civilization of all the peoples of Europe.”

The States, each and all, armed themselves and the world, in truth, became a stage for “a competition of armaments.”

The greater part of the population, from the social point of view, was turned from productive work. The budgets destined for the development of industry, of public instruction and hygiene were notably reduced in favor of military budgets that more and more consumed the State revenue.

The course followed by the European States, after the downfall of Poland, so authoritatively described by [Karl] von Rotteck, “led the powers to keep six million men under arms, condemning them to inactivity during the strength of their manhood.” It is the people who have been obliged to furnish these six million men and it has been the people who have been charged with the upkeep of these armies, costing billions. And finally, this State militarism has ended in the monstrous massacre that has covered the whole of Europe with blood and destroyed so much of what had been created by human activity during generations.

This cataclysm has surpassed all preconceptions: at the end of the third year [of the Great War], forty million men have been called to arms, at an expense of three hundred billion francs; there have been five million

men killed, twelve million more wounded, and three and a half million invalided. The civilian mortality behind the lines increases in a terrifying manner. “The infinite distress” that Karl von Rotteck foresaw is an accomplished fact.

Sobs are choking millions of breasts; millions of families have lost their support, the specter of death advances over the ruined cities and villages. The specter of famine rises up threatening the Europe that yesterday was so proud of her wealth. The sacrifices that war imposes on all peoples surpass imagination.

The obligation to make everything subordinate to the aims of war extends to all domains of life. The individual has been repressed to an inconceivable degree, until he has become nothing but the wheel of a monstrous engine.

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The First Polish Republic. . . was an island of freedom in the midst of a sea of absolutism . . . [it] placed Law above the Crown.

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Under the empire of the instinct of self-preservation, humanity can only face with horror the possibility of a renewal of such a catastrophe. She demands the revision of the system that has caused such disaster, the institutions of tribunals of arbitration, that being subject to international control will decide disputes, and lastly the elaboration of an international penal code, according to which every attempt to disturb the peace will be considered as the greatest crime.[6]

And now, just one more glance backward. In the perspective of time we see the resplendent Polish Republic; in the olden time so full of vitality and later so brutally destroyed. But in the Polish heart this Republic has never ceased to live—this Republic that two centuries ago had already realized many dreams of modern humanity, that never manifested rapacious instincts, that detested all shedding of blood, that instructed her parliament to decide on war and peace, that put real value on the conception of equity in the rules of international relationships, that gave the name of “Great” to Kings who were “constructors” and not to Kings who were “plunderers,” that taught the young not to confound treachery with politics or heroism with violence, that never persecuted people for their origin or their faith, that freed people and confederated them maintaining the equality of rights, that was an island of freedom in the midst of a sea of absolutism, that respected the right of the individual; that placed Law about the Crown, that was centuries in advance of other States, not only in realizing the different principles for

which they struggled later on, but also, in realizing a number of those that other peoples are only just now beginning to foresee.

Considering all these original creations emanating from the political genius of the Polish people, we can now understand, face to face with the appalling reality, what humanity has lost by the disappearance of the Polish *Respublica* and how greatly the absence of Poland's help has been felt in the realization of the common aims toward which civilization tends. ♦

NOTES

1. Karl von Rotteck (1775–1840), a German historian, author of *General History* and other works.
2. Lord Eversley, "Future of Poland: A Great Problem," *New York Times*, 15 June 1915 (<http://query.nytimes.com/gst/abstracthtml?res=9E03E0D91631E733A05754C2A9609C946496D6CF>); Lord Eversley, *The Partitions of Poland* (London: T. F. Unwin, 1915).
3. Chołoniewski's knowledge of what the French Revolution did to the people of France was obviously deficient. Perhaps his intention was to emphasize that had Poland helped the people of France, the trail of murders and executions that the Revolution left behind would not have been created.
4. Waclaw Sobieski (1872–1835) was professor of history at Jagiellonian University and author of numerous works on seventeenth-century Polish history in particular. We were not able to identify the quote.
5. Ms. Arctowska footnotes Max Jähns's *Heeresverfassungen und Völkerleben*, but does not furnish bibliographical details. Max Jähns was a nineteenth-century Prussian writer and a war enthusiast who believed that war regenerates peoples and awakens dormant nations.
6. Here Chołoniewski is referring to institutions such as the United Nations or the prewar League of Nations. He conceived of these institutions before they were actually implemented in Europe.

Cracow

Leo Yankevich

for Meghan

This dawn of fog and lingering dreams, you feel
the centuries in your waking body. Cracow
lies on a river at the foot of a hill.
Light and bells awaken senses. Black now
in shadows, hawkers fill the market square.
Pigeons greet your nose and eyes, and flowers.
You give a gnarly woman coins, and stare
up at the sky, and see the fairy towers,
the malachite-green roofs, above which rooks
fly north from Brno, Prague, or Budapest.
A fiddler plays his violin, and looks
up toward you, knowing you're too soft and green
to pass him by. Your senses cannot rest.
The day begins, old, musty and serene.

About the Authors

Joanna Rostropowicz Clark's most recent novel is *Cichy las* (forthcoming in 2010). She writes frequently for American Slavic periodicals.

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Letters

Deportations of Poles to the Gulag in 1939–1941

As I was reading "Deportations from Lithuania" memoirs published in April 1998 issue of *Sarmatian Review* (<http://www.ruf.rice.edu/~sarmatia/498/remembered.html>), I came upon the name of my grandfather, Dr. Andrzej Wierciński of Wilno. Corporal Józef Rodziewicz stated in his account "From Wilejka to Riazan" that Dr. Andrzej Wierciński died. I believe this is not correct. He had survived the ordeal and ended up in England where he served in the Royal Air Force. After the war he returned to Poland and reunited with his wife Olga and daughters Danuta (my mother) and Halina. He lived in Olsztyn and worked in TB sanatorium there. I believe he died in 1967. His younger daughter Halina Iwańska lives in Warsaw.

Lech Slocinski, Ukiah, California

We are happy to hear that one of the victims survived.
Ed.