Abstracts

GENERAL WORKS[1]

Bibliotheca Senatus Gedanensis 1596–1996, ed. Maria B a b n i s and Zbigniew N o w a k, Gdańsk 1998, Wydawnictwo Gdańskie, 191 pp., illustr., selective bibliogr., tabl.

This monograph of the Old Gdańsk Senate Library, now the Library of the Polish Academy of Sciences, is the work of many contributors. The first part presents the Library's history. It began with Jan Bonifacio Marquis Oria's collection, presented to the city of Gdańsk in 1591. Only five years later, on the basis of the Marquis's donation, a public library was established, named *Bibliotheca Senatus Gedanensis*. It was integrally bound up with the famous Gdańsk High School — Gymnasium. It developed due to acquisitions financed by the city, as well as money donations and book–collections presented by private persons. At the end of the 18th c. it totalled 26 thous. volumes. In 1817, the library was transformed into the Gdańsk City Library. At the beginning of the 20th c. it gained a new house; from a collection of 125,000 volumes it grew up by 1945 to almost 267,000. In 1955 it became the Gdańsk Library of the Polish Academy of Sciences and acquired the status of a scientific library. Part II is devoted to its collections. It presents the Library's manuscripts, 15th–18th c. prints, 19th and 20th c. books, periodicals, cartographic and graphic collections, ex–librises, photographs and numismatic objects. The last part presents the principles of the Library's work and of making its collections accessible to the public, as well as its catalogues and scholarly work. (*EO*)

Parlamentaryzm i prawodawstwo przez wieki. Prace dedykowane Prof. Stanisławowi Płazie w siedemdziesiątą rocznicę urodzin (Parliamentism and Legislature Throughout the Ages. Works Dedicated to Prof. Stanisław Płaza on the Seventieth Anniversary of His Birth), ed. by Jerzy M a l e c and Wacław U r u s z c z a k, Kraków 1999, Wydawnictwo Uniwersytetu Jagiellońskiego, 361 pp.

This collection of studies dedicated to Stanisław Płaza on his seventieth birthday anniversary has been divided into three thematic parts. The first contains articles concerning parliamentarism. Jan S e r e d y k a presents his proposals for the introduction of a uniform approach to research into parliamentarism in 16th–18th c. Polish–Lithuanian Commonwealth. Janusz D o r o b i s z together with Włodzimierz K a c z o r o w s k i present the Commonwealth Senate in the light of the papal nuncio Claudio Rangoni's reports. Zofia T r a w i c k a analyses the diaries of the 1638 and 1639 Seyms. Marian P t a k shows the proceedings of the dietine of the Silesian Duchies of Legnica, Brzeg and Wołów in 1707, while Piotr J u r e k describes the All–Silesian Assembly of the Estates in 1715. Adam L i t y ń s k i presents the dietines as an institution of the gentry democracy in the years 1764–1793. Henryk O l s z e w s k i discusses the publication of the diaries of the 1793 Seym. Anna R o s n e r presents the dietines in the Duchy of Warsaw in 1809 and Andrzej D z i a d z i o analyses the attitude of Austria towards the political programme of the Bohemian Seym in 1867–1871. Finally Helena A r - k u s z a shows the attitude of the Local Seym of Galicia to Polish–Ukrainian relations in the second half of the 19th c.

Part II deals with legislature. Wacław U r u s z c z u k discusses the state of research on the Statute issued by the King at Warka in 1423, Stanisław S a l - m o n o w i c z presents his remarks on the royal legislature in the 16th and 17th c. Krzysztof G o ź d ź – R o s z k o w s k i analyses the restitution of landed estates appropriated lawlessly (*nullo iure*) by the King during the 16th c. Tomasz M a - c i e j e w s k i presents the legislature of great Prussian cities (Danzig, Thorn, Elbing) in the 15th–17th cc. Anna F i l i p c z a k – K o c u r presents Danish fiscal legislature in 1660–1720 and Marian M i k o ł a j c z y k discusses the penal law in 18th c. acts of the Polish Seym. Katarzyna S ó j k a – Z i e l i ń s k a analyses the attitude of the state philosophy of European Enlightenment towards the legisla-tor's principle of the interpretation of the law. Wojciech W i t k o w s k i presents the profile of the Polish lawyer Aleksander This, active in the 19th c., and his attitude towards the Russian state legislature. Dorota M a l e c discusses the law of environment protection in inter–war Poland. Izabela L e w a n d o w s k a – M a - l e c presents the legislation concerning territorial self–governments in Poland between 1944–1990 while Marian K a l l a s analyses the 19 Jan. 1995 constitu-tion assumptions concerning self–government.

Part III deals with the legal–systemic practice. Feliks K i r y k analyses the legal structure of medieval town Przemyśl, while Jerzy W a l a c h o w i c z shows the attitude of the estates towards the Duke in the West–Pomeranian Duchy from the 13th c. up to 1637. Józef M a t u s z e w s k i devotes his study to the decrees of the Supreme Court of German law in Cracow. Zygfryd R y m a s z e w s k i presents the disputes over the competence of ecclesiastical and lay courts in 15th c. Poland. Bogdan L e ś n i e w s k i discusses the problem of the responsibility of adolescents in a land lawsuit in the 14th–16th cc. Kazimierz O r z e c h o w s k i presents the problem of the cadastral tax in Silesia in the first half of the 16th c., while Werner O g r i s analyses the marriage contract of Wolfgang Amadeus Mozart from 3 August 1782. Finally Juliusz B a r d a c h presents the role of the historian Władysław Semkowicz in the inter–war Polish–Lithuanian rapproche-ment. (*EO*)

This issue of "Przegląd Historyczny" has been devoted to the memory of the recently deceased Prof. Aleksander Gieysztor. It consists of articles written by his disciples and collaborators, devoted to Prof. Gieysztor as researcher into various scholarly disciplines that serve the study of history. Three articles concern history in the strict sense of the word: Juliusz B a r d a c h's *Aleksander Gieysztor and the History of State and Law* (pp. 3–18), Maria K o c z e r s k a's *Aleksander Gieysztor as Researcher into Polish and General History* (pp. 19–40), and Henryk S a m s o - n o w i c z's *Aleksander Gieysztor's Studies of Mazovia* (pp. 41–49). The authors emphasize the large scope of Prof. Gieysztor's interests, embracing various questions of Polish and general history, and the period from the early Middle Ages up to Modern Times. Stefan K. K u c z y ń s k i, in his article *Aleksander Gieysztor and Auxiliary Sciences in the Study of Historical Sources* (pp. 51–60), presents the Professor's achievements in the field of the science of archives, Russian and Latin palaeography, diplomatics, chronology, sphragistics, heraldry, genealogy, art history, the history of writing, medieval Latin philology and editing of sources. The professor has developed many of these branches of knowledge, and a large part of them, due to his works, have been included in the canon of university historical studies in Poland. Ryszard K i e r s n o w s k i (*Recalling Aleksander Gieysztor on the Millenium*, pp. 61–67) analyses Aleksander Gieysztor's merits as the head of the Studies of the Beginnings of the Polish State (1949–1953). Elżbieta K o w a l c z y k (*Professor Aleksander Gieysztor — a Friend of Archeology and Archeologists*, pp. 69–76) writes about Gieysztor's interests in archeology and his considerable influence on the development of archeological studies in Poland, despite his lack of formal education in this field of knowledge. Przemysław

M r o z o w s k i (*Aleksander Gieysztor as a Researcher into and Expert on Art*, pp. 77–92) devotes his article to Gieysztor's achievements in the history of art, embracing — apart from his publications — works connected with inspiring the reconstruction, and later holding the post of Director of the Royal Castle in Warsaw. All the authors, besides the great calibre of A. Gieysztor's scholarly achievements, emphasize his ability to integrate the scholarly milieu around great goals (his direction of the Studies of the Beginnings of the Polish State, the Royal Castle) and ability to inspire the work of many scholars, due to which his ideas are still in circulation. The source basis of these articles, besides the works of A. Gieysztor, consists of their authors' recollections. Apart from texts devoted to Prof. Gieysztor, this issue of "Przegląd Historyczny" contains also other studies, gathered in the sections of miscellanea, discussions and reviews. (JA)

"Przegląd Historyczny" ("The Historical Review") (Warszawa), vol. XC, 1999, fasc. 4, pp. 397–592, 6 maps, 10 tables, 1 graph, summary in Eng.

This issue of "Przegląd Historyczny" is devoted to the memory of Prof. Marian Małowist, on the 10th anniversary of his death. It consists of articles written by his disciples, referring to various threads of his research. Four papers recall M. Małowist's African interests: Antoni M ą c z a k (*Controversy over Words, i.e. African and European Feudalism*, pp. 425–432) refers to the controversy over the possibility of describing the African reality in terms created for the presentation of European past; he points out a possibility to view the African social and political structures as a certain variation of clientage systems. Michał T y m o w s k i (*The Territory and Boundaries of Songhai at the End of the 15th and in the 16th c. — the Problem of the Centre and Peripheral Areas of the West–African State*, pp. 491–510) discusses the role of natural (natural zones, mineral resources) and social factors (peoples at various stages of development) in stimulating or checking the territorial expansion of Songhai. Rafał K a r p i ń s k i (*Severino da Silesia recte Seweryn Jung from Głogówek. A Forgotten Franciscan–Member of the Order of the Reformati in Central Sudan at the Beginning of the 17th c.*, pp. 399–414) recalls the figure of a Silesian monk who took part in missionary activities in Africa. Bronisław N o w a k (*The Enthronement of Kabaka Mutesa in the Light of the Report by Speke — the Discoverer of the Sources of the Nile*, pp. 445–451) indicates the possibility of various interpretations of this ceremony in various social milieus by example of the enthronement ceremonial as seen by the peoples of Uganda and Karagwe. The exotic subjects discussed by M. Małowist are also resumed by Jan S z e m i ń s k i in his article *On Oral Tradition as a Historical Source (Peru, the 16th–17th cc.)* who shows the distortions of oral tradition, transmitted in the languages Kechua and Aimara, after having been translated into Spanish. Another group of articles resumes M. Małowist's research devoted to towns and commerce. Henryk S a m s o n o w i c z discusses *Lithuania's Trade with the West in the 15th c.* (pp. 453–458): its structure and geographical scope; he also emphasizes the role of Lithuania as a transit area in the exchange between the Muscovite State and Western Europe. Danuta M o l e n d a (*The Accounts of the Cracovian Great Balance as a Source for the History of Lead and Litharge Trade in 17th c. Poland*, pp. 433–444) discusses the size and geography of this trade, pointing out its collapse in the middle of that century. Barbara S t ę p n i e w s k a – H o l z e r (*Jews in the Boroughs of the Vitebsk Province in the Middle of the 19th c. Population and Occupational Structure*, pp. 459–469) characterizes the demographic situation, legal status and economic life of this group of population. Andrzej W y r o b i s z (*Names of Streets, Squares and Districts in Polish Towns: the Carriers of Information — Historical Sources — Monuments of Culture*, pp. 511–523) discusses the state of research into the toponymy of Polish towns and indicates the possibility to divide these names into three categories, reflecting the elements of landscape, functions, and social relations concerning ownership, occupation, the ethnic and denominational group. Comparative threads of M. Małowist's works are resumed by the article of Igor K ą k o l e w s k i *Political*

Testament as an Instrument of Monarchal Power in Ducal Prussia and the Polish–Lithuanian Commonwealth in the 16th c. (pp. 415–424), who discusses the variation of monarchal didactic literature developing in Prussia and extinct in Poland because of the extinction of the Jagellon dynasty and the introduction of the free election. The articles mentioned above are accompanied by surveys of studies, discussions and reviews concerning contemporary historical literature. (*JA*)

Henryk Wisner, *Litwa. Dzieje państwa i narodu (Lithuania. A History of the State and Nation)*, Warszawa 1999, Wydawnictwo MADA, 300 pp., bibliogr., personal and geographical indexes, annexes.

Henryk Wisner's work is a modern outline of Lithuania's history since the beginnings of this state in the pagan period (13th c.) up to the present. The first part presents the period of pagan Lithuania (13th — end of 14thc.), the causes of the Polish–Lithuanian rapprochement and Lithuania's Christianization in 1386. The second part presents the attempts to sustain the independence of the Lithuanian state, while preserving its ties with Poland in the 15th c. and the first half of the 16th c. as well as the causes for concluding a real union with Poland in 1569. The subsequent part presents the correlation of forces between Poland and Lithuania in the Polish–Lithuanian Commonwealth (1569–1795). The next part shows the history of Lithuanian society and nation under the Russian partition, in the 19th c., it also shows the Lithuanian nation's formative process on ethnic basis. The last part concerns the 19th c. It shows the growing differences between the Polish and Lithuanian language speakers in Lithuania and as a result the rise of a Lithuanian Republic, which broke off all its ties with Poland, revived after the First World War. It also presents the history of the 1st Lithuanian Republic (1918–1940), the German and later the Soviet occupation, and finally the birth of the 2nd Lithuanian Republic in 1990. (*EO*)

MIDDLE AGES

Agnieszka B a r t o s z e w i c z, *Mieszczanie "litterati" w polskim mieście póź-nego średniowiecza ("Litterati" Burghers in Late–medieval Polish Town)*, "Kwartalnik Historyczny" (Warszawa), vol. CVI, 1999, fasc. 4, pp. 3–19, summary in Eng.

The author tries to investigate the degree of literacy, understood as ability to read and write in Latin, in small Polish 14th–15th c. towns. She points out the factors favouring literacy: the wide–spread use of written law (Magdeburg Law), the recording of legal actions in writing as well as symptoms of literacy: the development of a network of parish schools, which in the second half of the 15th c. embraced all Polish towns, a growing number of students and notaries of burgher' origin, the emergence of the institution of the municipal scribe. Entries in the municipal books of New Warsaw, Kowal in Kujawy and Wąwolnica in the Lublin district, made by accidental persons (not scribes) testify to literacy, too. On the basis of the records of Our Lady's Brotherhood in the township of Warta in 1496–1502 the author estimates there were about 15% of educated persons in this town (after the exclusion of women, domestic servants and beggars, about 30%). The question whether the data from Warta are representative of other Polish towns as well, can be answered by further research. (*JA*)

Marian B i s k u p, *Średniowieczna sieć klasztorów w państwie Zakonu Krzy-żackiego w Prusach, do 1525 roku (The Medieval Network of Monasteries in the Teutonic Order's State in Prussia, up to 1525)*, "Zapiski Historyczne" (Toruń), vol. LXIV, 1999, fasc. 1, pp. 35–61, 1 map, summary in German.

The article deals with the possessions of the Teutonic Order in Prussia and Gdańsk Pomerania. The author emphasizes that the Teutonic Knights were reluctant to share their influence — spiritual and material — with other orders. Hence their religious houses, at the same time military and administrative centres, dominated in the lands under discussion. Of some significance, however, were the monasteries of Dominican and — since the 1240s — Franciscan friars, who settled in big towns and also in the borderland in order to carry out missionary work among Pruthenians and Lithuanians. Other convents were of less significance. There was a special situation in Gdańsk Pomerania which, at the moment of its incorporation into the Teutonic state, had several big, relatively wealthy monasteries. They still functioned under the rule of the Teutonic Knights who tried to reduce their possessions. The author finds that the monks gradually abandoned the ideals of monastic life; this especially concerned the Teutonic Knights, who from the 14th c. onwards concentrated on military actions and the administration of their state. This phenomenon was an important factor in the secularization of Prussia in 1525. (*JA*)

Urszula B o r k o w s k a, *Królewskie modlitewniki. Studium z kultury religijnej epoki Jagiellonów, XV i początek XVI wieku (Royal Prayer–Books. A Study in the Religious Culture of the Jagellonian Age, the 15th and the Beginning of the 16th c.)*, Lublin 1999, Wydawnictwo Towarzystwa Naukowego Katolickiego Uniwersytetu Lubelskiego, 349 pp., bibliogr., summary in Eng., illustr., annexes. Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego. Źródła i monografie № 177.

On the basis of an insightful analysis of the eight extant prayer–books connected with the House of Jagellon the author attempts on the one hand to show the importance of this kind of sources for the research into late–medieval religious culture, on the other to deepen the study of the form and content of *Pietas Jagellonica*. In the first chapter she presents the general history of prayer–books, the form and content of their texts as well as the functions and spread of prayer–books in society at the turn of the Middle Ages. Chapter II is devoted to the history of prayer–books owned by the Jagellons, an analysis of their arrangement, form, content and the origin of prayers comprised in them. Chapter III attempts to show the Jagellons' piety in the light of the religious content of their prayer–books. U. Borkowska argues that the prayer–books under analysis testify to piety which departed from communal liturgical forms in the direction of strongly individualized religiousness. She also ascertains clear analogies between both the content of prayers and the forms of devotion proposed by the Jagellons' prayer–books and by those which since the end of the 15th c. were used by other persons. (*AK*)

Krzysztof B r a c h a, *Teolog, diabeł i zabobony. Świadectwo traktatu Mikołaja Magni z Jawora "De superstitionibus", 1405 r. (The Theologian, the Devil and Superstitions, the Testimony of Mikołaj Magni from Jawor's Treatise "De Superstitionibus", 1405)*, Warszawa 1999, Wydawnictwo "Neriton", Instytut Historii PAN, 267 pp., 8 illustr., 3 annexes, index of persons, summary in German.

This book is an analysis of one of the most widely read treatises in late medieval times, devoted to the struggle against popular beliefs, religious abuses and practices, written by a professor of Heidelberg University of Silesian extraction. The treatise criticizes prejudices, beliefs and rites and confronts them with the opinions of various Church authorities. This allows one to investigate two levels of religiousness: the folk level and that characteristic of intellectual circles. In Bracha's opinion the presentation of the first level is of less cognitive value than historians have estimated so far; it consists of examples of beliefs and rites taken from life and from earlier literature, existing in various countries throughout the

Middle Ages. One can derive from this treatise more information about the religiousness of the totality of believers (hence the interest in the mistakes of popular beliefs) as well as about the criticism of Catholic religiousness, carried out by the Hussite circles. (*JA*)

Stanisław Bylina, *Kultura ludowa Polski i Słowiańszczyzny średniowiecznej (The Folk Culture of Medieval Poland and the Slav Countries)*, Warszawa 1999, Mazowiecka Wyższa Szkoła Humanistyczno–Pedagogiczna w Łowiczu, Instytut Historii PAN, 241 pp., 1 supern.

This is a set of studies, some of them new, some published earlier, devoted mainly to the religious beliefs and rites of the inhabitants of medieval Poland and Bohemia. Two articles are devoted to the pagan religion of Slavs: in the study *Slav World of the Dead at the End of Paganism* (pp. 12–31) the author attempts to reconstruct the Slavs' spatial ideas of the world of the dead (it was situated far away, behind a river) as well as the calendar of annual holidays and rites connected to the cult of the dead. The article *Around the Pantheon of Primitive Polish Tribes* (pp. 32–51) is devoted to the methods of reconstructing the pagan religion with the aid of analogies from the territory of Polabia and Ruthenia as well as a retrospective method of analysis of late–medieval sources. The author points to the presence of godesses Niya and Lada in the Pantheon of pre–Christian Poland as the most probable. The subsequent part of the book (articles *Theologians and Folklore*, pp. 54–77; *Church Versus the Culture of the Traditional Polish and Bohemian Village*, pp. 78–93; *Mikołaj of Jawor on Massive Piety and Superstitions*, pp. 94–114; *A Hussite Bishop–Preacher on the Piety of His Congregation*, pp. 115–125) is devoted to late–medieval folk piety. The descriptions of elements of this piety arose both in the orbit of the Catholic Church, striving at that time to deepen the piety of believers, and the Hussite Church, whose representatives sharply criticized some manifestations of Catholic piety. Among beliefs and rites arousing criticism or at least interest on the part of the clergy, some were derived from the pagan religion and were re–adapted to folk Christianity, and some were Christian elements distorted by the influence of mass beliefs and ideas. The last part of the book is devoted to the symptoms of late–medieval piety criticized or even suppressed by the Church. The study *Pilgrimages of Fools. The Cult of False Prophets in Central Europe in the 14th–15th cc.* (pp. 128–141) is devoted to the emergence in the territories of Germany, Bohemia and Poland of persons pretending to be Christs or prophets, commonly worshipped by the people. One such case is described in the paper *The Messiah from Świętokrzyskie Mountains* (pp. 142–167). In the article *Magic, Witchcraft and Folk Culture in Poland in the 15th–16th cc.* (pp. 168–185) the author emphasizes the co–existence of Christianity with beliefs of a magic nature, partly already "Christianized" by folk ceremonies. The article *Folk Culture and Writing in Medieval Poland* (pp. 186–202) analyses the symptoms of magic thinking connected with writing, in the basically illiterate folk culture. In the article *The Images of Paradise in Medieval Poland* (pp. 203–211) the author points out that these images showed material world, however free of the worries of terrestrial life, hence they show well various fears afflicting medieval people. In the article *The Individual and Community in Folk Piety in Late–medieval Central-Eastern Europe* (pp. 222–239) the author emphasizes the syncretic character of many beliefs and rites derived both from Christianity and the pagan religion. While describing various symptoms of beliefs and ideas at variance with the stand of the Church the author emphasizes that they satisfied religious and psychological needs of the faithful — the need for contact with sanctity (the false prophets) or for protecting oneself from various dangers, visible in magic rites. (*JA*)

Roman C z a j a, *Urzędnicy miejscy Torunia. Spisy*, cz. I, *Do roku 1454 (Municipal Officers of Toruń. Lists*, ch. I, *Until 1454)*, Toruń 1999, Towarzy-

stwo Naukowe w Toruniu, 233 pp., 2 supern., index of persons; introduction, internal titles and part of explanatory notes also in German.

This list takes into account the municipal officers from the first appearance of source information (councillors from 1246, aldermen of the Old Town of Toruń from 1307, aldermen of the New Town of Toruń from 1306, assessors of the suburban court of the New Town from 1444), until Toruń was annexed by Poland. The work consists of two parts: the first includes annual personal lists of the above-mentioned collegiate bodies, the second is an alphabetical index of officers with information about their functions. The sources of those lists are: the Old Town of Toruń *Kurbucher* (known from reliable 17th c. copies), account-books of particular offices, documents and lists — both municipal and those of the Teutonic Order, rent-books, councillors acts and aldermen's books. (*JA*)

Józef D o m a ń s k i, *Zaginione osady na Śląsku. Uwagi metodyczne (Vanished Settlements in Silesia. Methodological Remarks)*, "Śląski Kwartalnik Historyczny Sobótka" (Wrocław), vol. LIV, 1999, № 1, pp. 19–35, summary in German.

This article is devoted to the methods of search for the extinct localities which disappeared in medieval and modern times both in result of depopulation (wars, epidemics, escape of the population) as well as changes in the nature of settlements and their administration (the division and mergers of villages, and their absorption by the spreading cities). The author, by means of selected examples, shows the methods of locating the lost settlements. He emphasizes a necessity to confront, during research, data from various types of sources: written, cartographic, archeological, geographical, and linguistic (in the case of Silesia this involves both Polish and German linguistics together with the principles of Polish–German substitutes formation), as well as carefully to trace the ownership and settlement relations and physiographic objects accompanying the lost settlements. He also indicates the mistaken locations of the early villages, included in the literature which is in current scholarly circulation. (*JA*)

Wojciech F a ł k o w s k i, *Potestas regia. Władza i polityka w Królestwie Zachodniofrankijskim na przełomie IX i X wieku (Potestas Regia. Power and Politics in the West–Frankish Kingdom at the Turn of the 9th c.)*, Warszawa 1999, Wydawnictwo "Neriton", 206 pp., 14 supern., 14 illustr., 1 map, index of persons.

This book is devoted to political events in France from the death of Charles the Fat (877) until the downfall of Charles the Simple (923). The author emphasizes that — despite the frequent opinion of historiographers about the inefficiency of the last Carolingians — these rulers exhibited great ingenuity and determination in their struggle to raise their prestige and strengthen their power. However, they could not prevent the feudal lords from rising in significance and the particular parts of their state from gradually becoming independent. In the author's opinion an important factor of political changes was the defence against Norman invasions, which helped to strengthen the authority and power of the local military leaders. Paradoxically, the disintegration of the West–Frankish Kingdom was accompanied by the strengthening of the myth of Charles the Great as an ideal ruler and his state as an ideal monarchy. (*JA*)

Janusz G r a b o w s k i, *Kancelaria i dokumenty książąt mazowieckich w latach 1341–1381. Ośrodki zarządzania i kultury (The Chancellery and Documents of the Mazovian Dukes in the Years 1341–1381. Centres of Administration and Culture)*, Warszawa 1999, Wydawnictwo DiG, 399 pp., 31 supern., 27 illustr., 41 tables, 3 annexes, index of persons and geographical names, summary in Eng.

The book is devoted to the analysis of 118 documents in various states of preservation, from the reign of one of the most outstanding Mazovian Dukes, Siemowit III. The analysis embraces: criticism of the authenticity of those documents, their form, dictate, handwriting and seals. The author finds that under Siemowit III a full form of documents was used, almost all of them were attested by witnesses. There was no uniform form used by the chancellery, diplomatic, slightly italicized minuscule writing was used, similar to that used in the Royal Chancellery in Cracow, and there was a general custom to use seals. The majority of documents were edited in the chancellery where — apart from the Chancellor and notaries — there were many assistants whose task was to gather and register taxes and conduct economic activity. All this shows the considerable role of the chancellery as a centre of state power. The author has also made an attempt to reconstruct, as far as the sources permit, the organization of the chancellery and biographies of its officers. (*JA*)

Rafał H r y s z k o, *Cristoforo z San Remo: próba portretu średniowiecznego kupca genueńskiego (Cristoforo of San Remo: a Tentative Portrait of a Medieval Merchant of Genoa)*, "Studia Historyczne" (Kraków), vol. XLII, 1999, fasc. 3 (166), pp. 331–347, summary in Eng.

This article is devoted to a Genoese merchant who in the 1440s settled in Lwów. The author traces the successive steps in Cristoforo of San Remo's Polish career: in 1443 he held the post of a Lwów customs officer, in 1448 he became one of the tenants of the Drohobycz salt-mine, the same year he received from Polish King Casimir IV a land grant and in 1463 he became a member (probably the secretary) of the Polish legation to Wrocław for talks with the papal legate over the peace–treaty between Poland and the Teutonic Order. Throughout this period Cristoforo was a businessman whose dealings extended from Great Poland and Mazovia (where he sold Ruthenian salt) up to Cracow, Kamieniec Podolski, Kaffa and Genoa (he traded in valuable furs with the latter). His last years (he died in 1446) were marked by many set–backs and a loss of a part of his property. The author emphasizes that the history of Cristoforo of San Remo's career is a part of a larger phenomenon of the intensive economic activity and migration of the Genoese along the routes connecting their city with the countries of Eastern Europe and Asia. (*JA*)

Paweł K r a s, *Husyci w piętnastowiecznej Polsce (The Hussites in 15th c. Poland)*, Lublin 1998, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 357 pp., 5 supern., 3 maps, 7 tables, 3 annexes, summary in Eng.

The book deals with the routes of transmission and the scope of reception of Hussitism in the lands of the Polish Kingdom and Mazovia. The author maintains that Hussite ideas were transmitted into Polish lands by students and professors, but also priests, knights and merchants who travelled to Bohemia mainly to earn money. Their influence, contrary to the views of some historians who saw Polish Hussitism as a mass social movement, was small and confined to administering the Holy Communion in two kinds, without a deeper understanding of the Hussite religious doctrine and social programme. The superficial reception of Hussitism was favoured by the fact that some knights' milieus treated it mainly as a kind of political weapon in their fight against Cardinal Zbigniew Oleśnicki who dominated the political life of Poland in the 1430s and 1440s. While studying the activity of the Hussite groups in Poland the author noticed that their rise and work depended mainly on the support from some magnate who ensured them a relative safety and financial backing. Hussitism was not a significant phenomenon in Poland, but the anti–Hussite psychosis was; it was visible in the homilies of the Roman Catholic Church, the strict anti–Hussite legislation and frequent treatment of any anti–Church acts and opinions as symptoms of Hussitism. (*JA*)

Grzegorz Myśliwski, *Człowiek średniowiecza wobec czasu i przestrzeni. Ma-zowsze od XII do poł. XVI wieku (Medieval Man in the Face of Time and Space. Mazovia from the 12th till the Middle of the 16th c.)*, Warszawa 1999, Wydawnictwo Krupski i S-ka, 462 pp., summary in Eng.

The book deals with the way time and space were conceived by the inhabitants of Mazovia, from the emergence of this region as a result of the division of Poland into duchies until its re-annexation to Poland. While analysing various categories of sources the author finds that natural measures of space and time (the length of the parts of human body, steps, days of travel, change of generations, farming occupations, times of the day etc.) were given up for the sake of conventional measures (*łans* = 16 ha, miles, days of Church calendar, market days etc.). At the same time, both in theory and practice, zonal boundaries were replaced by linear ones. These changes signified that ever more precise categories of world descrip-tion were introduced into social life. This was an evolutionary phenomenon; in the author's opinion, its beginnings go back to the middle of the 14th c. and the breakthrough came in the next century, although the traditional categories of world description, where they were in use, persisted till the end of the period under discussion. The author seeks the causes of this breakthrough in: the rise and development of the private ownership of land (from the 12th c. on), colonization under German Law (from the 14th c.), the development of trade, the reception of Christianity and development of literacy of some circles of society. (*JA*)

Wojciech Polak, *Aprobata i spór. Zakon krzyżacki jako instytucja kościelna w dziełach Jana Długosza (Approval and Dispute. The Teutonic Order as an Ecclesiastical Institution in the Works of Jan Długosz)*, Lublin 1999, Towarzy-stwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 291 pp., 2 supern., summary in German.

This book is a polemic with the thesis, widespread in Polish historiography, of Jan Długosz's clearly negative attitude to the Teutonic Order. In fact, according to the author, Długosz had always respected the ecclesiastical character of the Teutonic Knights' Order, and appreciated their successes in wars against the pagans in Prussia and Lithuania; he did not contradict the crusaders' idea or condemn the brutality of converting pagans by force. On the other hand, however, he criticized the Order's attitude to Poland — in Długosz's opinion the Knights of the Cross owed obedience to the Polish rulers as successors of Conrad of Mazovia, who was the founder of their state in Prussia. Furthermore, Długosz emphasized that with the Christianization of the last pagans — Lithuanians — the monastic state on the Baltic coast lost its *raison d'être*. One can also observe that — in comparison with the Teutonic sources, which he used, Długosz tended to diminish the Teutonic and augment the Polish merits in the work of Christianizing Prussia and Lithuania. The book is based on an analysis of Jan Długosz's works, especially his *Chronicles*. (*JA*)

Polskie echa husytyzmu. Materiały z konferencji naukowej. Kłodzko, 27–28 września 1996 (Polish Repercussions of Hussitism. Materials from a Learned Conference. Kłodzko, 27–28 September 1996), ed. Stanisław B y l i n a and Ryszard G ł a d k i e w i c z, Warszawa 1999, Wydawnictwo Instytutu Historii PAN, 141 pp.

The Czech historian František Š m a h e l in his introductory study *The Hussite Concept of Slav and Polish–Czech Reciprocity* (pp. 9–19) ascertains the growth of the pro–Polish feeling in Hussite Bohemia caused — in his opinion — by a strong anti–German feeling and seeking in Poland an ally in the fight against Sigismund of Luxemburg, and later Matthias Corvinus. Wojciech I w a ń c z a k discusses *Polish Research into the Hussite Influence in Poland* (pp. 20–31). He indicates the frequent tendency to subordinate earlier research to various anachronistic con-cepts, among others the discussion of the Hussite question from the point of view

of later Polish history, of the interests of the Catholic Church, or treating Hussitism as a revolutionary movement. Jadwiga K r z y ż a n i a k o w a (*The Stand of the Polish Intellectual Élite on John Huss and Hussitism — until 1420*, pp. 32–61) emphasizes a good knowledge of Bohemian events in Poland resulting from intensive contacts between the academic circles of Prague and Cracow, as well as the different views of Polish scholars on Huss and his teachings. Jan D r a b i n a (*The Polish Episcopate Versus Hussitism*, pp. 62–81), shows various attitudes of Polish bishops to the Hussites, since Hussitism was treated not only as a religious but also a political problem. Paweł K r a s (*The Papal Inquisition in Its Combat against Hussitism in Polish Lands*, pp. 88–115) discusses the legal foundations, officers and activity of the Inquisition. Jacek W i e s i o ł o w s k i (*A Few Words On Magnate–Protectors of the Hussites*, pp. 82–87) shows, by example of events at Pakość in 1454, the phenomenon of suspecting and accusing of Hussitism the political opponents of Cardinal Zbigniew Oleśnicki. Stanisław S o l i c k i in his paper *The Hussite Question in Medieval Silesian Book Collections*, pp. 116–141, draws attention to the presence of many Hussite books and anti–Hussite treatises in Silesian libraries, caused by the fight against the Hussite doctrine, and later by the criticism of the Church, preceding the Reformation. (*JA*)

Marek S ł o ń, *Szpital a starość w późnośredniowiecznym Wrocławiu (Hospital and Old Age in Late–medieval Wrocław)*, "Roczniki Dziejów Społecznych i Gospodarczych" (Poznań), vol. LIX, 1999, pp. 15–34.

The author presents a group of persons in Wrocław, who in return for some payment (prebend) received in their old age the right to lifelong hospital care, from the 14th till the beginning of the 16th c. At that time, one of this town's hospitals, under the invocation of *Corpus Christi*, and later the Holy Trinity, specialized in the care of these pensioners and practically monopolized this kind of service. The author stresses that the considerable value of a prebend (50 marcs), and the fact that from the moment of moving into the hospital the inmates were forbidden to dispose of their property, which was to be inherited by the hospital — confined this group to a small number of wealthy persons, it ensured them, however, a relatively good living. In this context the terms used in the sources (*pauperes, Armen Leute*) did not express their financial poverty, but only their status of the charges of a charitable institution. Moving into the hospital entailed serious changes in the life: the inmates had to leave their families and to stop their professional work, they should concentrate on prayers (preparing them for death and the Last Judgement) as well as adjust themselves to the requirements of hospital life (the use of a modest bed in the common dormitory, the keeping of meal–times etc.) The author shows that Wrocław hospitals were organized on the model of other towns in the medieval German Reich. (*JA*)

Maria S t a r n a w s k a, *Między Jerozolimą a Łukowem. Zakony krzyżowe na ziemiach polskich w średniowieczu (Between Jerusalem and Łuków. Crusaders' Orders in Polish Lands in the Middle Ages)*, Warszawa 1999, Wydawnictwo DiG, 416 pp., 27 illustr., 6 maps, 6 tables, 12 annexes.

This study embraces geographically the area of the Gniezno archdiocese together with the Kamień diocese, and chronologically — the period from the 12th till the turn of the 15th c. The author discusses the organization, activity and endowments of the orders that developed out of confraternities catering for the pilgrimages to the Holy Land and to great European sanctuaries (she excludes the Teutonic Knights, studied well enough in the existing literature). She emphasizes that although initially their possessions in Polish lands were only auxiliary to the main area of their activity, with time, as the idea of the crusades died down and the monasteries became rooted in the local communities, they took over catering for the religious needs of these communities: they organized and catered for the pilgrimages to local sanctuaries, conducted preaching work, were in charge of

hospitals and organized the colonization of uncultivated land. Changes in the activity of the religious orders were accompanied by changes in their devotional profile; they were increasingly preoccupied with the cult of the Virgin Mary and the Eucharist. All the above-mentioned changes enabled these orders to survive after the downfall of the crusade idea. (*JA*)

Jarosław S u p r o n i u k, *Miejskie służby porządkowe a społeczeństwo w Polsce XIV-XVI w. (Municipal Order Service and Society in 14th-16th c. Poland)*, "Przegląd Historyczny" (Warszawa), vol. XC, 1999, fasc. 2, pp. 117-130.

The author attempts to depict a group of late-medieval and early-modern municipal servants for which sources are hard to find. There weren't many of them, at any rate, about a dozen-odd per city, they also earned little more than journeymen or unskilled labourers. The generally seasonal character of their work deprived those city guards of a chance of social advancement. J. Suproniuk has shown that since the middle of the 14th c. one could observe a fall in the social appreciation of lower municipal functionaries and their work. On the one hand this was connected to the character of their occupations — hired workers stood low in the social hierarchy — on the other, their frequent contacts with the criminal world and transgressions committed during service did not uplift their reputation in the eyes of the burghers, either. (*AK*)

Michał T. S z c z e p a ń s k i, *Religijne powinności władcy w polityce Ottona I do 962 roku (The Religious Obligations of the Ruler in Otto I's Politics up to 962)*, "Kwartalnik Historyczny" (Warszawa), vol. CVI, 1999, fasc. 3, pp. 3–33, summary in Eng.

The author tries to define Otto I's interpretation of his religious obligations, to describe his entourage and the influence of this interpretation on his politics. He has analysed five events connected with the principal assemblies of the dignitaries of that monarchy: the symbol at Ingelheim (948), the assembly in Lechfeld (952), the expedition of legates to the Caliph of Cordoba (953), as well as the ruler's propaganda and moves after defeating Hungarians in 955 and the expedition of a mission to Ruthenia (961). He has found that Otto I showed multiple evidence of his protection of the Church not only in his state but also in territories connected to it and dependent on it (France, Burgundy, Bohemia, Polabia), showed a missionary initiative (Polabia, Ruthenia), and manifested to the Caliph of Cordoba his position as a protector and defender of the whole Church. The author thinks that Otto's actions were, in his and his entourage's understanding, the fulfilment of *par excellence* imperial obligations. This fact justified and stimulated Otto's endeavours to obtain an emperor's crown. (*JA*)

Stanisław T y l u s SAC, *Fundacje kościołów parafialnych w średniowiecznej archidiecezji lwowskiej (The Foundations of Parish Churches in the Medieval Archdiocese of Lwów)*, Lublin 1999, Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 284 pp., 1 map, indexes of personal and geographical names, summary in German and Ukrainian.

The main part of this book (pp. 93-244) consists of a critical edition of 55 documents of parish church foundations and donations in Lwów and Halicz districts (the author omits the documents of the Lwów cathedral foundation, as they rather refer to the archbishopric than the church itself), derived mainly from Polish collections (above all the Archives of the Lwów Archdiocese in Cracow and the Central Archives of Historical Records in Warsaw). These documents date from between 1374 (confirmation of an extinct document from 1353) and 1490. They are arranged in alphabetical order of parishes. They have been edited in accordance with the Polish editorial instruction of 1930; each document is accompanied by: a reference to the Polish chronological list of documents with the summary of

their contents and place where they are kept; date and place of issue of the original, copies, and previous editions (if they existed; nearly a half of those documents haven't been published earlier). The initial part of the book presents: an outline of the history of the Lwów archdiocese (pp. 40–49) and, (pp. 51–92), a chronological review and characterization of particular categories of grants: by monarchs, noblemen, burghers, archbishops, monasteries and convents. (JA)

Michał T y m o w s k i, *Państwa Afryki przedkolonialnej (The States of Pre–colonial Africa)*, Wrocław 1999, Wydawnictwo "Leopoldinum", 228 pp., 50 supern., 34 illustr., 4 maps, index of names, table of contents also in Eng.

The book describes the state structures in Black Africa, including Ethiopia, from the earliest times up to the colonial division of this continent in the 19th c. The author discusses the main state–creative factors — some features of the natural environment, the demographic increase, economic progress, external armed pressure and internal conflicts, the reception of foreign models — occurring with various intensity and in various combinations in particular regions and epochs, which entailed a differentiation of the continent's political structures. The author indicates the most common features of African states: the co–existence of state and pre–state structures, the genealogical basis of the rise of ruling groups, the sacral character of monarchal power, the absence or nuclear character of property, an unstable system of tributes, the endowment of territorial administrators with full power, and the reversibility of state–creative processes. In the author's opinion these are the features of an early state (Eng. Chiefdom, Fr. *cheférie*), unadvanced in its development, to a certain degree shared by some early–medieval European states. (JA)

Teresa Z a r ę b s k a, *Ewolucja zasad kształtowania ulic w miastach Polski przedrozbiorowej (The Evolution of the Principles of Street–shaping in Polish Pre–partition Towns)*, "Kwartalnik Historii Kultury Materialnej" (Warszawa), Y. XLVI, 1998, № 3–4, pp. 227–266, summary in Eng., illustr.

While analysing various types of streets, beginning with the antique archetypes of urban routes and ending with 18th c. streets, the author presents the issue in a short outline. She has shown that just as in general town–planning, the streets in Polish towns were often carefully planned, and these plans were not only copies of imported models but sometimes resulted from original designs. New town–planning ideas that influenced the shaping of the street–network penetrated Poland because of the import of Italian and French manuals as well as the future investors' (owners of towns and members of city councils) trips abroad. T. Zarębska draws attention to the fact that besides the architects educated in the West also the town dwellers influenced to a great extent the shaping of streets: directly, by the construction of their private houses and indirectly — by meeting the demands imposed by the local authorities. In various periods the hierarchy of street–functions differed: from the simplest — communication, transport and water–supply — through the regulation of services, distribution of shops and workshops, up to representative functions. (AK)

EARLY MODERN TIMES
(16th–18th c.)

Charitas. Miłosierdzie i opieka społeczna w ideologii, normach postępowania i praktyce społeczności wyznaniowych w Rzeczypospolitej XVI–XVIII wieku (Charitas. Charity and Social Welfare in the Ideology, Norms of Behaviour and Practice of Religious Communities in 16th–18th c. Polish–Lithuanian Commonwealth), a collective work ed. by Urszula A u g u s t y n i a k and Andrzej K a r p i ń s k i, Warszawa 1999, Wydawnictwo Naukowe Semper, 263 pp., index of names.

This volume is the crop of an international conference organized by the Institute of History of Warsaw University and Institute of History of the Polish Academy of Sciences in Warsaw in 1998. In its first part: *Doctrines and Norms of Behaviour* Bolesław K u m o r (pp. 11–18) discusses the issue of the social welfare in the Catholic Church in Poland in the light of synodal legislation, Antoni M i r o n o - w i c z (pp. 79–86) analyses the charitable work in the Orthodox Church in the territory of the Commonwealth in the 16th–18th cc., while Mahmud Taha Z h u k (pp. 87–96) characterizes the issue of charity in the light of the Koran. The second part of the study: *Social Practice* — contains ten papers and essays. Zdzisław K r o p i d ł o w s k i (pp. 139–160) presents the activity of social welfare organiza-tions in early–modern Gdańsk, Dorota M a z e k (pp. 187–194) presents the participation of the Order of St. John the Divine in the care of the poor and mentally ill, Anna M i c h a ł o w s k a (pp. 107–114) throws light on the activity of a Jewish charitable brotherhood (*khevra kadisha*) in the township of Swarzędz in the 18th c., and Wojciech K r i e g s e i s e n (pp. 115–130) describes the social welfare activity of the Evangelical Unity ("Jednota") in the Grand Duchy of Lithuania in the same century. The collection closes with three studies concerning social welfare during the epidemics. Andrzej W y r o b i s z (pp. 209–220) dis-cusses various attitudes and behaviour of people during 16th–18th cc. plagues, Andrzej K a r p i ń s k i (pp. 221–244) analyses the forms of care of the sick and the poor in Polish towns during early–modern epidemics, while Ludwik G r z e - b i e ń (pp. 245–256) shows the role of Polish and Lithuanian Jesuits in organizing relief for the plague-stricken. (*AK*)

Stanisław G r z y b o w s k i, *Królowie i plotkarze. Pamflet, paszkwil, oszczer-stwo jako broń polityczna w XVI w. (Kings and Scandalmongers. Lampoon, Libel and Calumny as Political Weapons in the 16th c.)*, "Odrodzenie i Refor-macja w Polsce" (Warszawa), vol. XLII, 1998, pp. 25–34, summary in German.

Using the example of lives of four monarchs: King of Sweden Eric XIV, King of Poland Sigismund Augustus, King of France Henry III and Queen Elizabeth of England, the author presents the role of the political lampoon. The first of the texts under analysis *Historya prawdziwa o przygodzie żałosnej księżęcia... fin-landzkiego Jana... (A True Story about a Pathetic Adventure of the Finnish Prince John...)*, written, as S. Grzybowski supposes, by Marcin K r o m e r, Bishop of Warmia, appeared in Cracow in 1570. It is a lampoon directed against the tyranny of Eric XIV, Grzybowski, however, perceives in it many allusions to Sigismund Augustus. It attacks tyrants and claims one can refuse obedience to them. Authors of lampoons supporting the pretensions of the de Guise princes to the French throne, accused King of France, Henry de Valois, of effeminacy, homosexuality and witchcraft (similar accusations were aimed at Eric XIV). In the courts of Catholic rulers rumours were spread about Queen Elizabeth's sexual abuses. Cardinal William Allen put the accusations in writing and called for the deposition of the cruel and dissolute tyrant that the English Queen was to her Catholic adversaries. (*EO*)

Igor K ą k o l e w s k i, *Testament polityczny jako instrument władzy monarszej w Prusach Książęcych oraz Rzeczypospolitej w XVI wieku (The Political Testament as an Instrument of Monarchal Power in Ducal Prussia and the Polish–Lithuanian Commonwealth in the 16th c.)*, "Przegląd Historyczny" (Warszawa), vol. XC, 1999, fasc. 4, pp. 415–424.

This analysis deals with the so-called political testaments of rulers in the form of "paternal admonition or instruction". The political testament of the Duke of Prussia Albert Hohenzollern was written about 1565 and designed for the Duke's adolescent son Frederick Albert. It consists of two parts: *A Christian Instruction* and *Register*. The former deals with theoretical questions, i.e. the origin and aims of secular authority, the divine sanction to authority, the ruler's ethic code and

the spiritual preparation of the duke for the execution of power. The second part consists of practical solutions in the management of the demesne and court, and accurate selection of officials. It also includes proposals as to the officials' duties, the organization of the Duke's chancery and judicature. A number of instructions aimed to remove the estates from influence on politics (e.g. an instruction not to take into account the right of citizenship in appointments to offices). The rebellion of the Prussian estates in 1566, backed up by the Polish King Sigismund Augustus, nullified the topicality of Duke Albert's testament since his subjects gained greater political influence. The author states that in Poland, except for the beginning of the 16th c., there were no testaments of political rulers. This can be explained by the systemic principles of the Polish–Lithuanian State which ruled out hereditary succession to the throne and therefore any political instructions for the successors. (*EO*)

This monograph, devoted to the prominent Lithuanian magnate Mikołaj Krzysztof Radziwiłł is arranged according to chronology and subject matter. Chapter I presents the political position of the Radziwiłł family, the next one Mikołaj's childhood, studies and conversion to Catholicism. The subsequent two chapters deal with his political posture. Thus the author presents Mikołaj's stand on the Polish–Lithuanian Union (1569) and the first two interregna (1572–1576), then his political posture during Stephen Bathory's reign (1576–1586) as well as his pilgrimage to the Holy Land, and finally his marriage to Elżbieta Eufemia Wiśniowiecka. Chapter V is devoted to the problem of Radziwiłł's piety, his religious foundations and attitude to other religions. The subsequent two parts deal with economic matters, the first showing his residence at Nieśwież as the administrative centre of his estates, the second presenting the economic problems of the Nieśwież estate in tail. The next chapter is devoted to Radziwiłł's person, his looks, political views, world outlook, family and the upbringing of his children. The last part deals with Radziwiłł's activities during the reign of Sigismund III, i.e. from 1587 up to his death in 1616. (*EO*)

On the basis of the confidential correspondence between Tsar Peter I and the Russian Ambassador in the Commonwealth Grigoriy Fedorovich Dolgorukiy, preserved in Rosiyskiy Gosudarstvennyy Arkhiv Drevnikh Aktov in Moscow, and other sources preserved in the collections of Central Archives of Historical Records in Warsaw, Czartoryski Library in Cracow and Staatsarchiv Dresden — the author discusses Russian plans to arouse a confederation in Poland in 1719, aimed at the deposition of King Augustus II (the Strong). The failure of these plans because of an unfavourable to Russia turn of international affairs (the anti–Russian attitude of Great Britain, Austria and Turkey) revealed the fact that in 1719 Peter I did not have as yet in the Polish Commonwealth any stable party of supporters, ready to fulfil all the orders from St. Petersburg. The hetmans (Stanisław Ernest Denhoff, Ludwik Konstanty Pociej, Adam Mikołaj Sieniawski, Stanisław Mateusz Rzewuski) who were in conflict with the King and with the whole society, and on whom Russia counted, were not able as yet to oppose the court and to carry out a successful coup. Hence the big plan for a confederation and deposition boiled down to mere verbal declarations on their part. (*AK*)

Anna L a s z u k, *Zaścianki i królewszczyzny. Struktura własności ziemskiej w województwie podlaskim w drugiej połowie XVII wieku (Yeomen's Settlements and the Royal Demesne. The Structure of Landed Property in the Podlachian Province in the Second Half of the 17th c.)*, Warszawa 1998, Wydawnictwo Instytutu Historii Polskiej Akademii Nauk, 173 pp., index of geographical names, annexes, 1 map. Prace Białostockiego Towarzystwa Naukowego № 38.

In her richly documented work, based on general poll–tax and hearth–tax registers, inspections of the Royal demesne, inventories of gentry estates, courts' registers and registers of births, marriages and deaths from the Central Archives of Historical Records in Warsaw, the National Archives of Byelorussia in Minsk, the Archdiocesal Archives in Białystok and Diocesal Archives at Drohiczyn and Siedlce, the author presents an outline of settlements, Church organization and the structure of landed property in the Podlachian province in the second half of the 17th c. She shows that the structure of ownership in the territory under discussion largely diverged both from this structure in Lithuania and in the Polish Crown. Gentry estates prevailed in its western and central part, while Royal estates in the north and south–east. The Church had very few possessions in this area. All in all in the Podlachian province about 82% of settlements belonged to the gentry, about 15% to the King, while the Church owned little over 2%. A. Laszuk's work also shows that since the end of the 16th c. an almost complete exchange of the richest landowners' families took place here. The Chreptowicz, Kiszka, Słucki and after 1693 the Radziwiłł families disappeared and were replaced by the Opalińskis, Ossolińskis, Warszyckis and Branickis. The researcher also shows the connection of the ownership and social structures to the ethnic–denominational structure. Thus, while the western and central parts of the province were dominated by petty private property, and the petty nobles who arrived here from Mazovia were all Catholics, in the east there were great latifundia and the Royal demesne settled mainly by Ruthenian, Uniate and Catholic peasants. The members of less numerous nationalities mainly inhabited the towns. (*AK*)

Listy króla Zygmunta Augusta do Radziwiłłów (King Sigismund Augustus' Letters to the Radziwiłłs), ed. Irena K a n i e w s k a, Kraków 1999, Wydawnictwo Literackie, 648 pp., personal and geographical indexes, a list of abbreviations.

This collection of the Polish King (1548–1572) Sigismund Augustus' letters to the Radziwiłłs, a prominent family of Lithuanian magnates, was already, in a greater part, published in the 19th c. The importance of this royal correspondence is strengthened by the fact that the King's second wife in the years 1547–1551 was Barbara née Radziwiłł, hence this new edition includes also family letters of the Polish monarch. The correspondence begins in 1547 and ends in 1572. Irena Kaniewska published the King's letters to Barbara, to her brothers Mikołaj Rudy (Red) Radziwiłł and Mikołaj Czarny (Black) Radziwiłł and to the son of Mikołaj Czarny, Mikołaj Krzysztof. All the three Radziwiłłs held in turn Lithuania's highest senator's office — that of Wilno Voivode. This edition contains 365 letters which are an important source for the political history of the Polish Crown and Lithuania, and from 1569, i.e. from the conclusion of the real union in Lublin, also for the history of the Polish–Lithuanian Commonwealth. (*EO*)

Henryk L i t w i n, *Napływ szlachty polskiej na Ukrainę 1569–1648 (The Influx of the Polish Gentry into the Ukraine 1569–1648)*, Warszawa 2000, Wydawnictwo Naukowe Semper, 224 pp., bibliogr., index of persons, annexes.

This monograph deals territorially with the part of Ruthenian lands called at that time *ukrainne*, which before the Union of Lublin in 1569 belonged to the Grand Duchy of Lithuania, and in 1569 were incorporated in the Polish Crown (the

Braclaw and Kijów districts). The author focusses his analysis on the landowners of Polish descent, lease–holders, owners of royal estates, and finally district and town officials. The monograph is based on the sources from the Central Archives of Historical Records in Warsaw, inspections and inventories of royal estates, the Archives of the Crown Treasury, tax registers and finally the Crown Public Register and a Compendium of the Volhynia Public Register.

Chapter I discusses the inherited estates and pledged private estates. The next chapter presents the ownership of royal estates by the Polish gentry as well as changes in the management structures in royal estates in the Braclaw and Kijów districts. The last chapter is devoted to the problem of district and town offices. The author presents the history of those offices in the Ukraine, analyses the extent to which they were filled by the gentry of Polish descent, as well as their denominational structure. The work contains interesting annexes: a list of Polish private estates, a list of lease–holders of royal estates and a list of Kijów and Braclaw district and town officials. Litwin's monograph shows a gradual increase of the political and economic significance of Polish and polonized gentry in the Braclaw and Kijów districts. (EO)

Dorota M a z e k, *Kuratela nad osobami chorymi psychicznie w Rzeczypospolitej w drugiej połowie XVIII w. (Guardianship of Mentally Diseased in the Polish–Lithuanian Commonwealth in the Second Half of the 18th c.)*, "Przegląd Historyczny" (Warszawa), vol. XC, 1999, fasc. 2, pp. 131–149.

The essay is based on the normative sources and documents of the Permanent Council, preserved in Section IX of the so–called Lithuanian Register of Births, Marriages and Deaths (from the Central Archives of Historical Records in Warsaw), dating from the years 1777–1787. On this basis the author tries to show the legal position of the mentally ill inhabitants of the Polish–Lithuanian Commonwealth in the 16th–18th c. as well as the procedure of granting guardianship of mentally ill; she also tries to reconstruct the image of a madman from those times, showing his abnormal behaviour (over–excitability, sexual violence, falling into a fury, over–religiosity, persecution manias and other psychosomatic disturbances etc.). She also discusses the results of a mental disease, leading to the disintegration of the family, perturbation in social life, threat to public safety or mismanagement. In her conclusion she points out that there was considerable stability in the procedure of granting guardianship of mentally ill in the Polish–Lithuanian Commonwealth (which wasn't the case, e.g. in France), and there was a specific attitude to this category of the sick in old Poland. The madman's possessions, according to the contemporary opinions, should be most promptly taken from him or her so as not to stay useless. It wasn't, however, considered necessary to isolate the sick person immediately, if he or she was not dangerous to his surroundings. (AK)

Jerzy M i c h a l s k i, *Wokół powrotu Karola Radziwiłła z emigracji pobarskiej (On Karol Radziwiłł's Return from the Post–Bar Confederation Exile)*, "Kwartalnik Historyczny" (Warszawa), R. CVI, 1999, № 4, pp. 21–72, summary in English.

In 1772 one of the richest magnates of the Polish–Lithuanian Commonwealth, Karol Radziwiłł, Voivode of Wilno, decided, after the downfall of the Bar Confederation which he supported, to go into exile. The Confederation of Bar was anti–Russian and anti–royal at the same time, therefore Radziwiłł, exiled in Germany, tried to gain the support of the anti–Russian France at that time and Turkey, but also of Frederick the Great, King of Prussia, to whom he was related. He gained this support in return for a declaration of loyalty. Hoping that the Russo–Turkish war would end favourably for Turkey, he went to Dubrovnik. When Turkey lost this war, he contemplated returning to his native Lithuania. In his endeavours he obtained the support of Russian diplomats who thought that

Radziwiłł's importance could be used against King Stanislaus Augustus Ponia-
towski. The Voivode of Wilno attempted, by sending political manifestoes to all
the dietines before the 1776 Seym, to influence the course of the parliamentary
session. However when the session ended with the King's success, he decided to
reconcile himself with the monarch and sign a guarantee of his loyalty. This
enabled him to return home in 1777. (*EO*)

> *Między polityką a kulturą. Profesorowi Andrzejowi Wyczańskiemu w siedem-
> dziesiątą piątą rocznicę urodzin i pięćdziesięciolecie pracy naukowej (Between
> Politics and Culture. To Professor Andrzej Wyczański on the Seventy Fifth
> Anniversary of Birth and the Fiftieth Anniversary of the Beginning of His Work
> as a Scholar)*, a collective work ed. by Cezary K u k l o, Warszawa 1999,
> Wydawnictwo Naukowe PWN, 429 pp., bibliography of A. Wyczański's works
> from 1984–1998.

This commemorative book, containing studies and essays by 35 Polish and foreign
historians is divided into five parts, entitled: *State, Society, Economy, Culture* and
Historical Discussions. The most interesting articles in the first part are: Walter
L e i t s c h's (Austria) — *Pläne der Jahre 1609–1632, den Prinzen Władysław zu
verheiraten* (pp. 89–106), Jean B e r e n g e r's (France) — *La Prusse ducale au
debut du XVIIme siècle* (pp. 73–88) and Igor K ą k o l e w s k i's *The Monarchal Court
or Debt as the Pivot of the State, or on the State Revenues and Expenditures in
Ducal Prussia (1550–1643)* (pp. 55–72); in the second part — Jakub G o l d b e r g
(Jerusalem — pp. 167–182) analyses the relations between Poles, Germans and
Jews in the 16th–18th c. Commonwealth, Cezary K u k l o (pp. 199–210) dis-
cusses various elements of the life of domestic servants in the towns of early–mod-
ern Poland, while Antoinette F a u v e – C h a m o u x (France — pp. 211–224)
depicts the common households of siblings — brothers and sisters in pre–indus-
trial France. Among essays treating of various aspects of early–modern culture
the most interesting seem to be the articles by Jerzy T o p o l s k i (pp. 297–306)
on the cultural role of medieval and 16th–17th c. fasts, by Jean Louis and Marie
F l a n d r i n (pp. 307–318) on Polish 16th–18th c. feasts as seen by foreigners, by
Małgorzata W i l s k a (pp. 333–340) on court jesters and by Adam M a n i k o w -
s k i (pp. 357–368) on the artistic patronage of 17th c. Florentine senator Lorenzo
Strozzi. (*AK*)

> Marian M i k o ł a j c z y k, *Krakowski dom poprawy. Z badań nad dziejami
> więziennictwa w osiemnastowiecznej Polsce (The Cracow Reformatory. From
> the Studies in the History of Polish 18th c. Prisons)*, "Czasopismo Prawno–Hi-
> storyczne" (Warszawa), 1998, fasc. 1, pp. 57–81, summary in French.

Making use of various manuscript sources from the State Archives in Cracow
(among others the records of the Reformatory itself and 18th c. criminal books)
the author characterizes in turn: the rise (about 1716) of the Cracow "Zuchthaus"
— Correction House — and its organization, the community of prisoners, condi-
tions in which they served their sentences (buildings and accomodation, food,
clothing, sanitary conditions, health care), the work of the inmates and the
educational–repressive measures applied (depriving of food, flogging, shutting up
in a dark cell, working in shackles), and finally — the cost of maintaining the
establishment in question and its income. M. Mikołajczyk shows that the Cracow
"Zuchthaus" was an important institution in the life of 18th c. Cracow and that
just as elsewhere, efforts were made there to shape the characters of prisoners
through work, religious practices and corporal punishment. This means that the
new principles of punishing criminals (connected with educating them), elabor-
ated in Western Europe at the end of the 16th c., reached in the Polish
Commonwealth not only the big cities of Royal Prussia. (*AK*)

Andrzej N o w a k, *Jak rozbić rosyjskie imperium? Idee polskiej polityki wschodniej (1733–1921) (How to Break up the Russian Empire? The Concepts of Polish Eastern Policy, 1733–1921)*, 2nd ed., Kraków 1999, Wydawnictwo Arcana, 372 pp., index of persons.

A collection of interesting studies in which the author presents various ideas put forward by Poles for over two centuries in the face of the challenge confronting them through neighbourhood with the increasingly powerful and expansionist Russia. This is proceded by remarks on the beginnings of imperial ideology in Russia in the 18th century, the "enlightened imperialism" of Peter I and Catherine II. Nowak describes the evolution of Russian ideas about the Polish–Lithuanian Commonwealth, from the concept of a vassal state to the vision of a territory which should be seized and unified with the empire. The next five chapters deal with the Polish 19th and early 20th century concepts of taming, halting or weakening the great neighbour. Nowak presents first the idea of Slav brotherhood, looking for its roots in the 18th century Sarmatian outlook on life; its continuation in the first decades of the 19th century was, in his opinion, the idea of brotherhood in freedom, propagated by Polish and Russian youth of radical democratic opinions. The 1820s with Polish plots and the establishment of the Dekabrist movement in Russia were a period of the greatest popularity of this idea; this, however, was brought to an end by the growth of nationalistic moods in Russia and the Polish November rising in 1830–31. In the next three chapters Nowak analyses the opinions on the Russian question of three outstanding representatives of Polish culture and politics in the middle of the 19th century: Adam Jerzy C z a r t o r y s - k i, Zygmunt K r a s i ń s k i and Henryk K a m i e ń s k i. Each of them had a different view of Russia and her presence in Poland, depending on what they thought to be of key importance for understanding the mechanism of public life, whether this was imperial policy (Czartoryski), revolutionary threat (Krasiński) or participation in European civilisation (Kamieński). The last chapter of the book concerns Józef P i ł s u d s k i 's views and his eastern policy during the revolution in Russia, the reconstruction of an independent Polish state and the Polish–Russian war in 1920; the author pays special attention to the original (not implemented) idea of pushing back Russia's frontiers to the east by the establishment of a federation of Ukraine, Byelorussia and Lithuania between Russia and Poland. (*MM*)

Małgorzata P i l a s z e k, *Procesy czarownic w Polsce w XVI–XVIII w., nowe aspekty. Uwagi na marginesie pracy B. Baranowskiego (Witchcraft Trials in 16th–18th c. Poland, New Aspects. Remarks on B. Baranowski's Work)*, "Odrodzenie i Reformacja w Polsce" (Warszawa), Y. XLII, 1998, pp. 81–103, summary in German.

The purpose of this article, written mainly on the basis of materials from the Central Archives of Historical Records in Warsaw, is to verify the former assertions of B. Baranowski, the author of many works on Old Polish witchcraft trials, written several dozen years ago. M. Pilaszek has shown a necessity to carry out new, complex investigation of this interesting issue and new calculations concerning the number of the victims of Polish witchcraft trials, which in the light of research carried out so far, was certainly very exaggerated. M. Pilaszek proposes to adopt new methods of research, drawn from cultural anthropology and sociology, which may help to understand the mentality of early modern people and reasons for their fear of the accomplices of Satan. In her opinion the works written so far suggested the mass scale of those trials and emphasized too much the judges' cruelty. In fact only few women suspected of witchcraft were in Poland subjected to torture and judged for black art. (*AK*)

Relacje wojenne z pierwszych lat walk polsko–kozackich powstania Bohdana Chmielnickiego okresu "Ogniem i mieczem" (1648–1651) (War Reports from

the Initial Years of Polish–Cossack Fights in the Bohdan Chmielnicki Revolt of "With Sword and Fire" Period [1648–1651]), ed., introduction and notes by Mirosław N a g i e l s k i, Warszawa 1999, Wydawnictwo "Viking", 430 pp., indexes of personal and geographical names, illustr., maps, glossaries of Latin and Old Polish words, annexe.

This selection of sources contains mainly diaries from the collections of the Polish Academy of Sciences Library in Cracow, which present chronologically the history of the Polish–Cossack conflict in the years 1648–1651, i.e.: the Battles at Żółte Wody and at Korsuń (1648), the siege of Zbaraż and the Zborów Campaign (1649), the spring expedition up–country of the Ukraine by Crown Field Hetman Marcin Kalinowski of 1651, and finally — the Battle of Beresteczko and the Byelaya Tserkov Campaign of the same year. The annexe contains selected correspondence as well as registers and lists of the numerical strength of the armed forces at Zborów and Beresteczko, well illustrating not only the fortunes of the diarist and later Biecz castellan Jakub Michałowski, author of two extensive war diaries, but also of the heroes of fights against the Cossacks and Tartars. The set of presented sources adds to our knowledge of the origin, development and results of the greatest rebellion in the history of the Cossacks. (AK)

Irena R o l s k a – B o r u c h, Siedziby szlacheckie i magnackie na ziemiach zwanych Lubelszczyzną 1500–1700. Założenia przestrzenne, architektura, funkcje (Gentry and Magnate Houses in the Lublin District 1500–1700. Spatial Plans, Architecture, Functions), Lublin 1999, Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 564 pp.; bibliogr., indexes of personal, geographical and historical names, illustr., maps, list of castles and manors (pp. 113–320), summary in Eng.

On the basis of an analysis of 16th–17th c. buildings the author shows that in the Lublin district there were about 53% of wooden dwellings, 39% of brick–houses, and 3% made of wood and brick. Similar proportions between wooden and brick buildings could also be found in the Chełm, Krasnystaw and Grabowiec lands, what undermines the previously held opinion of a small number of brick castles and manor–houses in the Lublin district before the end of the 17th c. The densest network of manor–houses extended especially over the central part of the Lublin district as well as the Krasnystaw land. At the same time they were situated on the most fertile soil of this district. The research shows that the above–mentioned lands were thoughtfully fortified (especially the Firlej estates), that brick castles–fortresses were distributed so as to defend major international trade routes and waterways of this district as well as its major towns (Lublin, Chełm, Krasnystaw, Zamość). Brick–castles were created as the trunk of defence, while smaller manor–houses with fortified systems of defence acted as small "field" fortifications. It's worth emphasizing that the list includes many palaces, manor–houses and castles which have not been so far taken into account in the literature. (AK)

Sumariusz Metryki Koronnej. Księga wpisów podkanclerzego Tomasza Zamoyskiego z lat 1628–1635 (A Compendium of the Crown Public Register. Vice–Chancellor Tomasz Zamoyski's Book of Entries from the Years 1628–1635), ed. Wojciech K r a w c z u k, Kraków 1999, Towarzystwo Wydawnicze "Historia Iagellonica", 133 pp., personal, geographical and subject matter indexes, annexes.

The Original of the Royal Chancery Book (the source has been published) is preserved in the Swedish Riksarkivet in Stockholm. It was taken away to Sweden during the Polish–Swedish War in 1655–1660. The publication of Krawczuk presents (in Polish) summaries of documents included in the Book. They are primarily royal nominations both to central and local offices, grants of royal estates, acts concerning the royal appointments of guardians for adolescents,

confirmations of municipal, land or personal privileges granted by the King, and finally newly–granted privileges. (*EO*)

Marian S u r d a c k i, *Dzieci porzucone w Szpitalu Świętego Ducha w Rzymie w XVIII wieku (The Children Abandoned at the Holy Spirit Hospital in Rome in the 18th c.)*, Lublin 1998, Wydawnictwo Towarzystwa Naukowego Katolic-kiego Uniwersytetu Lubelskiego, 457 pp., bibliogr., indexes of geographical and administration names, summaries in Italian and Eng., illustr., tables. Źródła i monografie № 163.

On the basis of rich and diversified archival materials (e.g. inspection books, legal acts, records) from Archivio di Stato di Roma and Archivio Storico del Vicariato di Roma as well as Bibliotheca Apostolica Vaticana, the author presents two interconnected issues: the problem of children abandoned in Rome and its neighbourhood and the work of the Holy Spirit Hospital — a great orphanage taking care of foundlings. This hospital, one of the principal charitable institutions in Europe, during the 17th and 18th cc. only took care of about 100 thous. unwanted children. M. Surdacki ascertains a considerable fall in the number of foundlings admitted to the hospital in the 18th c. (in comparison to earlier centuries), which was an extraordinary phenomenon in the Europe. He also shows that these infants, generally a few days old, were mainly born in the boroughs and villages lying within a radius of about 100 km. from Rome; about 30–40% per cent of them did not live more than a few months and died in the orphanage. The researcher shows that the hospital management tried to hand over the majority of foundlings to the wet–nurses from small localities outside the hospital to be fed and brought up; however, at the age of 11–12 these children had to come back to the hospital, where they were educated in special schools–orphanages, taught crafts and prepared for their future work as servants. The majority of the charges of the Roman Holy Spirit Hospital left later this institution and set up their own families; in the case of girls of considerable importance here was the dowry, financed by hospital authorities. (*AK*)

Ewa W i e r z b i c k a, *Stosunki Saksonii i Polski z Hiszpanią i Neapolem za panowania Augusta II i Augusta III do 1759 r. (Saxon and Polish Relations with Spain and Naples During the Reign of Augustus II and Augustus III up till 1759)*, "Przegląd Historyczny" (Warszawa), vol. XC, 1999, fasc. 1, pp. 285–303.

The author presents the issue of Saxony and Poland's diplomatic relations with Spain and Naples against the wide background of the political situation in the first half of the 18th c. Under Augustus II the Polish–Lithuanian Commonwealth did not maintain any diplomatic contacts with Spain. But Saxony did, and played host to a Spanish diplomatic mission in the years 1725–1728. Some diplomatic contacts with Spain were maintained only by the Polish anti–king Stanislaus Leszczyński (1716–1718, 1723–1724), who to no avail attempted to get Spanish support for his endeavours to gain the throne. In 1732, following the death of Augustus II, King of Poland and Elector of Saxony, Spain initially intended to support the candidature of one of Spanish princes to the Polish throne; con-fronted, however, with the stand of France, which supported Stanislaus Leszczyń-ski, it backed up his candidature as well. The Spanish mission which arrived in Poland in 1733, was dissolved only two years later at the explicit request of the new king and at the same time Elector of Saxony Augustus III. Following the conquest of the Kingdom of Naples and the Two Sicilies by Spain, and the enthronement of the Spanish King's son, Charles, the Madrid court tried to strengthen the position of the new ruler by an advantageous marriage. In 1738 Charles married Maria Amalia, the daughter of Augustus III and granddaughter of the Empress Dowager Wilhelmina Amalia. This became an impulse to re–es-

tablish diplomatic relations between Saxony, Naples and Spain. Then Spain established its diplomatic relations with the Polish Commonwealth. (*EO*)

Henryk W i s n e r, *Janusz Radziwiłł 1612–1655. Wojewoda wileński, hetman wielki litewski (Janusz Radziwiłł 1612–1655. Voivode of Wilno, the Great Hetman of Lithuania),* Warszawa 2000, Wydawnictwo MADA, 267 pp., illustr., selective bibliogr., indexes: geographical and of personal names.

The author presents the biography of a prominent Lithuanian magnate and leader of Lithuanian Protestants in chronological order. He presents successively the childhood and foreign education of Janusz Radziwiłł, his stay at the court of the Polish King Ladislaus IV, the beginning of his independent political activity from 1640 (the death of his father) onwards. In three subsequent chapters he lays stress on military problems: beginning with 1648 the Polish–Lithuanian Commonwealth entered a period of civil (Chmielnicki's rebellion) and external wars (those with the Tartars, Muscovy and Sweden), while Janusz Radziwiłł performed the function of the commander–in–chief of the Lithuanian army. In these chapters the author analyses Radziwiłł's art of war. Next chapter is devoted to the role of the Wilno Voivode in concluding a treaty with the Swedes in Kiejdany in 1655, on the strength of which the Grand Duchy of Lithuania broke off its union with Poland and established it with Sweden. In the last chapter the author sums up Janusz Radziwiłł's political role and presents his own, favourable opinion of his hero. (*EO*)

Andrzej Z a k r z e w s k i, *Paradoksy unifikacji prawa i ustroju Wielkiego Księstwa Litewskiego i Korony XVI–XVIII w. (Paradoxes of the Unification of the Grand Duchy of Lithuania's and the Polish Crown's Law and System in the 16th–18th cc.),* "Czasopismo Prawno–Historyczne" (Poznań), vol. LI, 1999, fasc. 1–2, pp. 219–238, summary in French.

Strivings to unify Lithuania's and the Polish Crown's law and structures following the conclusion of the real union in Lublin in 1569 were bilateral. Both the Polish and the Lithuanian gentry wanted to equalize the status of central offices and to increase their number. Thus Lithuanians wanted to introduce in Lithuania offices existing in the Polish Crown, and Poles to establish Lithuanian offices in the Polish Crown. This kind of unification was achieved several times (1635, 1764). Moreover, Lithuanians wanted the so–called *coequatio iurium,* which was achieved in 1697. This consisted in introducing in Lithuania certain legal solutions after Polish model, which were more advantageous to the Lithuanian gentry. On the other hand Lithuanians took care to preserve the separate character of the Grand Duchy and her prestige. Hence they strove to hold every third session of the General Seym in Lithuania (which was realised in 1673) and tried to observe the Polish–Lithuanian parity in all the parliamentary commissions and diplomatic missions. Finally, the separate character of Lithuania was guarded by the so–called 3rd Lithuanian Statute, prepared by Lithuanians and forbidding the appointment of Poles to offices in Lithuania or granting them royal estates there. The author thinks that this unification was hastened by the interests of the Lithuanian gentry, who following the model of the Crown wanted to slacken their dependence on the magnates, as well as by the interests of monarchs and the financial needs of the state. On the other hand this process was slowed down by the reluctance of the Lithuanian magnates, who were afraid of losing their political influence, and by the attachment of the whole Lithuanian gentry to their own legal codes, which occasionally were copied in the Polish Crown. (*EO*)

19th CENTURY
(till 1918)

Archiwum Filomatów. Listy z zesłania (Philomaths' Archives. Letters from Exile), vol. 2. *Krąg Tomasza Zana, Jana Czeczota i Adama Suzina (The Circle*

of Tomasz Zan, Jan Czeczot and Adam Suzin), edited and prefaced by Zbigniew S u d o l s k i, Warszawa 1999, Wydawnictwo Ancher, 596 pp., index of persons, ills.

A successive volume concerning the legacy of young conspirators from Wilno who were convicted at the trial held in 1823–24 (vol. 1 appeared in 1997). It concerns the leaders of the Philomaths who were indicted with the gravest offences and sentenced not only to exile but also to strict confinement in Siberia. The materials concerning Zan, the spiritual leader of the Wilno youth, include his literary legacy, diaries and travel accounts full of keen observations and vivid descriptions of Russia and Siberia as well as treatises and reflections on human character and on linguistic and social questions, these are supplemented by Z a n 's letters to his friends (Helena and Franciszek M a l e w s k i, Adam M i c k i e w i c z, Ignacy D o m e y k o and others) and the correspondence received by him. Another text concerning Zan is an anonymous reminiscence of his last moments (he died in 1855). The next part of the volume consists of J. C z e c z o t 's texts (e.g. an account of his meeting in 1826 with Jan M i e c z k o w s k i, exiled to Siberia after the Confederation of Bar) an his letters, most of which have now been published for the firts time. A. S u z i n 's legacy consists of an account of his journey to Kirghizya and a few surviving letters. The volume ends with two addenda: letters by various authors to the poet Antoni O d y n i e c from 1828–74 and Marian P i a s e c k i 's unique correspondence from the years 1826–27 illustrating his servilism and moral downfall during the trial and exile, an attitude exceptional for a Philomath.

The subjects raised in the letters and treatises concern almost all fields of the exiles' lives, vital political problems of Poland and Russia in the 19th century as well as important artistic and scientific questions (this applies above all to Zan's legacy). The correspondence with friends who escaped exile or were given more lenient sentences shows the prestige enjoyed by the three Philomath leaders, Tomasz Zan holding unquestionably the leading position. The materials in the volume cast new light on this man whose life has not yet been adequately researched and described despite the legend surrounding him. Z. Sudolski's biographic essay *Tomasz Zan — "an Exile and Pilgrim"* emphasises the necessity of further research on his life and literary achievements after the Wilno trial.

Some of the texts included in the volume have already been published (especially in 19th century press) but most of them come from the libraries and archives of Poland, Paris and Vilnius and have now been published for the first time. Extensive notes make it easier for the reader to find his way in this vast material. *(MM)*

Anna B a r a ń s k a, *Kobiety w powstaniu listopadowym 1830–1831 (Women in the November Rising 1830–1831),* Lublin 1998, Wydawnictwo Towarzystwa Naukowego KUL, 410 pp., bibliogr., index of persons and places, sum. in French and English, ills.

The author presents various forms of women's patriotic activity in the Polish Kingdom (especially in Warsaw) during the 1830–1831 rising; she discusses women's co-operation with the military and civil authorities as well as their attitudes and emotional involvement. She emphasises the spontaneous support extended by women to the rising when it broke out and during the first few days. She then recalls the discussion on women's role in the insurrection, laying stress on the image of patriotic woman, propagated in insurrectionary propaganda and in the periodical "Sarmatka" addressed to women. An important though still understimated contribution made by women to the rising was their political involvement and opinion–forming role which they exercised through salons, clubs and public manifestations. A separate chapter deals with women's welfare work, such as help to the insurrectionists' families, collection of funds for the rising and work in the health service, especially in hospitals and infirmaries which were often set up in private houses; this form of activity played an important role throughout

the rising and even after its fall. The author also presents women who served in the army, the best known being Emilia Plater, frequently described by men of letters and historians. Very interesting are the author's remarks about female camp–followers, who not only supplied food for the army but frequently took up arms themselves.

The book is based on printed and handwritten materials from Polish archives and libraries and from the Polish Library in Paris, including diaries, correspondence and insurrectionary poerty. The author has made use of the periodicals published in the Polish Kingdom, which throughout the insurrection published appeals for help, expressions of thanks and lists of persons collecting and offering gifts; a meticulous analysis of these sources has enabled Barańska to draw up a list of some 200 women who helped the insurrection in this way. *(MM)*

> Elżbieta C e s a r z, *Chłopi w polskiej myśli historycznej doby porozbiorowej 1795–1864 (The Peasants in the Polish Post–Partition Historical Thought 1795–1864)*, Rzeszów 1999, Wydawnictwo Wyższej Szkoły Pedagogicznej w Rzeszowie, 320 pp., bibliogr.

The author examines the historical syntheses, textbooks of Poland's history, historical works, lexicons and encyclopaedias (their detailed bibliography is at the end of the book) which in the years 1795–1864 dealt with the peasants' role in Poland's history and their presence on the political scene. The book opens with remarks on Enlightenment historiography practised at the end of the existence of the Polish–Lithuanian Commonwealth; the main role in this historiography was played by Adam N a r u s z e w i c z and his *History of the Polish Nation*, and later by his disciples. In the next part of the book Cesarz presents the basic achievements of pre–Romantic and Romantic historiography, that is, historical books written at the turn of the 18th century and the achivements of the great researchers from the first half of the 19th century: Joachim L e l e w e l *(Poland, Her History and Things Polish)* and Wacław Aleksander M a c i e j o w s k i (in particular his *History of Slav Legislation)*. The last few years before the January rising which is the boundary line of the author's reflections produced qualitatively new historico–didactic visions of the peasant question and a new propagation of these visions. Among the popular historical tales addressed to the rural reader in those days Cesarz distinguishes those by Lucjan S i e m i e ń s k i and Jędrzej M o r a c z e w s k i. She does not discuss the concepts formulated after 1864 and the post–insurrectional disputes between the conservatives and the democrats.

The author's analysis of the historical and historiosophic works written during the seven decades discussed in the book shows a marked increase in the importance of the peasant question as an integral element of Poland's history. At the same time a radical change took place in the image of the peasants who began to be presented as witnesses and co–architects of historical events; "the good chaps" who, as a rule, formed the background of the rulers' activity in old Poland were replaced by autonomous historical heroes who in the tales of Siemieński and Moraczewski are of equal importance to the kings and military commanders and perhaps even surpass them. This process developed still further at the turn of the 19th century. *(MM)*

> Łukasz C h i m i a k, *Gubernatorzy rosyjscy w Królestwie Polskim 1863–1915. Szkic do portretu zbiorowego (Russian Governors in the Polish Kingdom 1863–1915. A sketch to a group portrait)*, Wrocław 1999, Ossolineum, series: Monografie Fundacji na Rzecz Nauki Polskiej, 355 pp., bibliogr., index of persons, sum. in English.

The book opens with an outline of the history of the Polish Kingdom's political system in 1815–1918, from the Congress of Vienna to Russia's withdrawal from Poland during World War I; the auhtor pays most attention to the liquidation of

the country's autonomous institutions in 1864–1881 after the January rising and to the Russification policy which accompanied these restrictions.

Chimiak has divided his reflections into four complementary parts. The first is a group portrait of the Kingdom's general governors and the governors and vice–governors of the individual gubernyas. Chimiak portrays their social background and financial standing, depicts their salaries and privileges, their family and religious background (nearly all of them belonged to the Orthodox or the Lutheran Church, Germans from the Baltic countries constituting an important group among the Lutherans), their education, the stages of their career, their age and civil status. In the second part he describes the governors' service in the Polish Kingdom, their vocational duties and attitude to their subordinates, paying much attention to the corruption of Russian officials (including high–ranking ones). In the next part Chimiak examines the attitude of his heroes to the most important questions they came across in their work in the Kingdom, that is, social conflicts and the question of Polish nationality. As a result of the Russians' inconsistent policy towards the Poles and the Polish question, the implementation of the Russification programme depended, to a large extent, on personnel changes in St. Petersburg as well as in Warsaw and the provincial gubernyas. This is why alongside infamous Pole–baiters (especially during the two decades after the fall of the 1863/64 rising), there were also Russian officials who enjoyed popularity in the Polish Kingdom and were liked by Poles. The reader will also find information on the governors' everyday life in the Polish Kingdom, their headquarters and conditions in their homes, their contacts with society, interests outside work and the way they spent their leisure. Particularly interesting are the remarks on the governors' religious practices and charitable work. In this way the author has reconstructed an imporatant fragment of the Russians' life in the Polish Kingdom during the half century before Poland regained independence, a subject which has not yet been adequately researched by Polish and Russian historians.

The book contains very useful bibliographic notes on 122 general governors, governors and vice–governors from the years 1863–1915 with summary information (not always full) on their life and career. (*MM*)

Andrzej C h w a l b a, *Polacy w służbie Moskali (Poles in the Service of Muscovites)*, Warszawa–Kraków 1999, Wydawnictwo Naukowe PWN, 257 pp., index of persons, sum. in English.

The author depicts various forms of the Poles' work in the Russian partitioner's state machine from the fall of the January rising of 1863/64 to World War I, that is in the period when such work was regarded as incompatible with the Pole's honour. He examines the presence of Poles in various fields of public life: in the armed forces, a presence which evoked the strongest ostracism (especially during the 1863 rising and immediately after it); in the state administration, which in accordance with the recommendations from the top was to be fully de–Polonised but the process proceeded gradually and officials professing the Catholic faith were never dismissed from lower ranks; in state education which retained many Polish teachers especially on the primary level while private schools, allowed to be set up after 1905, were in Polish hands; in the judicial system, police and municipal administration, fields which were reformed in the wake of the administrative changes introduced in 1866–1870; in these fields, too, there were many Polish employees but their number was the smaller the higher the rank. The last public sphere analysed by Chwalba are the state railways which at least up to the 1880s were manned almost exclusively by Poles; the number of Russians employed on state railways in the Polish Kingdom increased at the end of the 19th century but on private railways Poles predominated.

In defiance of the views held by the general public in the Polish Kingdom in the 19th and 20th centuries and the opinions of uncritical researchers, the author says that Poles were present in all fields of public life in the Polish Kingdom in 1864–1914; for him this means that Russian policy towards the Polish Kingdom

was inconsistent, that the Russians did not have an adequately competent personnel and that as the years went by, they slowed down the depolonisation process. But depsite his reluctance to mechanically repeat the opinions current in contemporary historiography, Chwalba joins those historians who assert that after the January rising only the lowest state jobs were accessible to Poles in the Kingdom. Higher positions were held by Russians, but it has not yet been settled whether this was a result of the Russian authorities' restrictive policy or of Polish boycott. (*MM*)

Anna M. D r e x l e r o w a, *Wystawy wytwórczości Królestwa Polskiego 1821– 45 (Exhibitions of Products Made in the Polish Kingdom 1821–45)*, Warszawa 1999, Oficyna Naukowa, 416 pp., bibliogr., index of persons and exhibitors, sum. in English, ills.

The study consists of two parts, the first of which is a methodological and substantive introduction while the second is a source publication with a bibliography of the subject. In the first part the author presents the idea behind the organisation of public exhibitions of industrial and craftsmen's products made in Europe in the first half of the 19th century and the analogous initiatives in the Polish Kingdom. Even before the November 1830/31 rising the Polish Kingdom, a country ruled by politicians and economists of such calibre as Ksawery Drucki–Lubecki and Henryk Łubieński, realised the importance of industrial achievements and the necessity of propagating them in a large public forum; in this respect the Polish Kingdom was in the van of Europe's industrialised countries. Drexlerowa depicts the legal and organisational questions connected with the preparation of exhibitions in Warsaw before the outbreak and after the fall of the November rising. In the next chapter she presents the history of the exhibitions in the period she discusses, the profiles of the exhibitors and the products presented by them as well as the contemporaries' opinions about the successive exhibitions. In separate chapters the author deals with the ideological significance of the exhibitions; in her view they were a determined venture on the part of Warsaw activists; they show that the Positivist ideas of work for the good of the nation appeared in the Polish Kingdom even before the November rising. She regards these exhibitions as an embodiment of the Positivist ideas concerning science, work and public usefulness and as a method of implementing modern aesthetic demands which called for a beauty that would be useful and accessible to all. In the author's opinion the exhibitions proved that the Positivist ideas and initiatives continued to function in the Polish Kingdom despite the shock of the rising; it was the rule of governor Ivan Paskevich that put an end to them.

The annexes to the first part contain a list of terms and legal acts concerning the exhibitions held between 1821 and 1845 and Jan Schuch's plan to set up a Museum of Domestic Handicrafts, a plan which was not put into effect.

The second part of the book consists of reprints of catalogues, press accounts and a bibliography of the exhibitions held in 1821, 1823, 1825, 1828 and, after a break caused by the November rising and the successive restrictions, in the years 1837, 1838, 1840, 1841 and 1845. (*MM*)

Andrzej J a s z c z u k, *Liberalna Atlantyda. Główne nurty liberalizmu polskiego 1870–1939 (Liberal Atlantis. The Main Currents of Polish Liberalism 1870–1939)*, Warszawa 1999, Wydawnictwo K.B., 131 pp.

In a concise way the author presents the history of Polish liberal thought conceived as attachment to the widest possible range of the individual's freedom in every field of social life and, consequently, as a demand for a maximal restriction of state competence. He is interested only in the theoretical concepts within the system of European liberalism, not in practical activities, even if they were influenced by liberal thought; this is why he does not take into consideration the Galician conservatives of the second half of the 19th century (even when their

policies touched on the right flank of liberalism, as was the case with Michał B o b r z y ń s k i); nor does he take into account Great Poland where liberal currents were weak and ephemeral.

Jaszczuk distinguishes four main stages in the development of Polish liberal thought in the period he analyses. In his opinion, the creators and first propagators of liberalism in Polish territories were the ideologists of Positivism, which developed in Russian Poland after the January insurrection; in the first two chapters of the book Jaszczuk analyses the ideas of Warsaw Positivists and of the circle of the "Kraj" weekly (Włodzimierz S p a s o w i c z, Erazm P i l t z) which was published in St. Petersburg. The social and modernisation demands put forward by activists in Russian Poland were the fullest possible and the most profound incarnation of the liberal programme in the conditions of Poland where society was civilisationally backward compared with Western Europe and was deprived of its own state institutions; in Jaszczuk's opinion these theories survived until the 1905–1907 revolution. In a separate chapter the author examines the programme of the Progressive Democracy political grouping in the Polish Kingdom in 1904–1915; this was a new version of Polish liberalism in the new political situation of the Kingdom; what was new about the programme was that the old theories were enriched by explicitly expressed national slogans. The last chapter of the book deals with left–wing liberalism during the inter–war period, 1918– 1939; the author, on the one hand, sees it as a new phenomenon on the Polish political scene after the regaining of independence, but, on the other, he locates it in the current of rationalistic reformatory thought which had been developing in Poland and Europe for at least a century. Jaszczuk is specially interested in the circle of Warsaw's "Wiadomości Literackie" (1924–39). (*MM*)

Henryk K a r b o w n i k, *Opodatkowanie dochodów duchowieństwa i dóbr kościelnych na ziemiach polskich w okresie zaborów 1772–1918 (Taxation of the Clergy's Income and of Church Property in Polish Territories during the Partition Period 1772–1918)*, Lublin 1998, Wydawnictwo Towarzystwa Naukowego KUL, 256 pp., bibliogr., sum. in German.

A competent study by an expert in the question of taxes paid by the clergy throughout the centuries; the study deals with the Catholic clergy's incomes and taxes in the territory of the old Polish–Lithuanian Commonwealth in its pre–partition frontiers (of 1772) throughout the whole period of partitions until the reconstruction of the Polish state in 1918. The author analyses the situation of the clergy and Church property in Prussian Poland and Austrian Poland in the 18th and 19th centuries, the clergy's salaries and taxes in the Duchy of Warsaw, the respective legal regulations in the Republic of Cracow in 1815–46, and in the Polish Kingdom in 1815–1918, paying special attention to the changes in the legal position of the secular and monastic clergy in the Kingdom after the fall of the January rising in 1864. The last chapter of the book presents the Catholic Church's difficult situation in the old Commonwealth's Lithuanian, Byelorussian and Ukrainian territories which were incorporated into Russia. The author says that the clergy's incomes dropped considerably in the years 1772–1918 for the state took over many estates which had belonged to the Church, liquidated other sources of the Church's income or submitted them to government control. These processes were accompanied by changes in taxation, but they were not introduced at the same time and on the same scale in all partition zones; everywhere (especially in Prussian Poland) the clergy had to pay rates to communal institutions, in addition to state taxes.

Karbownik has mainly made use of sources of state provenance (printed and handwritten) of the highest and local level, and materials from Church archives, including records of bishops' inspections of parishes. (*MM*)

Kazimierz Pułaski w polskiej i amerykańskiej świadomości. Materiały z polsko–amerykańskiej konferencji naukowej w Warce–Winiarach 8–10 paździer-

nika 1997 (Kazimierz Pułaski in Polish and American Consciousness. Materials from the Polish–American Conference held at Warka–Winiary from October 8 to 10, 1997), eds. J. M a c i e j e w s k i, E. B e m – W i ś n i e w s k a, J. W ó j c i c k i, Warszawa 1998, Wydawnictwo DiG, 221 pp., ills.

These are papers in Polish and English read at a conference devoted to the hero of the Polish Confederation of Bar and the American war for independence; the conference was organised in Pułaski's birth place. Janusz M a c i e j e w s k i, Stanisław M a k o w s k i and Magdalena R u d k o w s k a examine the image of Kazimierz Pułaski in Polish literature from the birth of his legend (occasional literature during the confederation of Bar), through the hero's portraits in Romantic works, up to 19th and 20th century literature which was less willing to deal with the hero of Savannah, preferring another Polish–American general, Tadeusz Kościuszko; but Pułaski has never disappeared completely from Polish literature. Jacek W ó j c i c k i presents opinions on Pułaski formulated by Polish diarists at the end of the 18th century. Two articles deal with the image of Pułaski in the United States; in *Kazimierz Pułaski — an Unknown American Hero*, David S t e f a n c i c examines what the Americans know about Pułaski and his achievements; he comes to the conclusion that the Americans are unaware of the Pole's contribution to the struggle for the independence of the United States. But, as Regina G o r z k o w s k a shows, for the Polish Americans, Pułaski has for over a century been a frontline figure of the heroes' pantheon and the most frequently used symbol of the Poles' contribution to the history of USA.

The volume also includes two texts which go beyond Pułaski's literary legend. Sławomir G ó r z y ń s k i depicts the genealogy of Pułaski's family, the Pułaskis of the *Ślepowron* (Blind Crow) coat of arms which in the second half of the 18th century was one of the richest and best connected noble families of Mazovia. Edward P i n k o w s k i describes the fate of the urn with the hero's ashes, placed in his tomb at Savannah. The urn has been recently excavated to subject the ashes to a chemical analysis. *(MM)*

Jan K o z ł o w s k i, *Realizacja reformy administracyjnej w Królestwie Polskim w latach 1867–1875 (Implementation of the Administrative Reform in the Polish Kingdom in 1867–1875)*, "Przegląd Historyczny" (Warszawa), vol. LXXXIX, № 2, pp. 233–250.

The author describes the liquidation of the Polish Kingdom's autonomy and the unification of its structures with the Russian Empire after the fall of the January rising; this is a short period but one which was important in the history of Russian Poland. A communal reform was carried out already during the fighting in 1864, and three years later the network of gubernyas and districts was changed. The number of gubernyas increased from five before the rising to 10 in 1867, and the number of districts from 39 to 85; at the same time 336 small towns in the Kingdom lost municipal rights and became settlements. Kozłowski describes the introduction of the reform by the central offices and their managers headed by Prince Vladimir Cherkassky, chief director of the Government Commission for Internal Affairs; he also examines how the authorities' recommendations were implemented in practice. Despite difficulties, delays, changes in regulations and an increasing number of instructions, the reform was carried out relatively smoothly for Russian bureaucracy. The consistent attitude of the authorities and control of the reformed institutions were an element in the authorities' Russification policy in the Polish Kingdom. The increase in the number of gubernyas and districts tightened Russian control over Polish society. The administrative reform created a specific situation in communal institutions: the new village heads were mostly illiterate; this increased the role of communal scribes appointed and dismissed by heads of districts, who frequently were tools used to Russify villages.

The article is based on official Russian archival materials, most of which have not yet been used by Polish researchers. *(MM)*

Marcin K r ó l, *Romantyzm. Piekło i niebo Polaków (Romanticism. The Hell and Heaven of Poles)*, Warszawa 1998, Fundacja Res Publica, series: Polskie obrachunki na koniec millenium, 175 pp., ills.

Król has decided to match his skill with opinions on what is probably the most important but also the most vehemently attacked element of Polish historical heritage, the tradition of Romanticism, which is regarded by some as the foundation of Polish national character and by others as the main obstacle on the Poles' road towards normality. He presents the concepts of the most prominent Polish Romantic poets, Adam M i c k i e w i c z, Juliusz S ł o w a c k i and Zygmunt K r a s i ń s k i, against the background of European Romanticism, and depicts the meanders of Romantic thought and manifestations of Romantic attitudes in Polish literature, culture and policy within the compass of over a century and a half. He discovers elements of Romanticism in the writings of Witold G o m b r o w i c z and Czesław M i ł o s z and in the most romantic movement of our times, the "Solidarity" movement of the 1980s. His analysis leads him to conclusions of fundamental importance for understanding the Romantic heritage in general. Król points out that most of the liberal and Christian criticism of Romanticism resulted from a misunderstanding of its ideas and from a fallacious propaganda pursued by the Romantics themselves. The stress laid on Romantic rebellion and on the Romantics' criticism of society overshadowed the strong conservative elements and cognitive values of Romanticism, its demand to seek timeless truth, its vision of man striving after the Absolute, its prescription for continuous spiritual work in various fields. Secondly, Król emphasises that the lack of an independent state and of a strong bourgeoisie condemned Polish Romanticism to utilitarianism and vulgarisation. Shallowed and simplified Romantic accessories became an indispensable element of the Poles' patriotic celebrations in the 19th century and a tool for raising spirits during the time of captivity. It is this patriotic and decorative function of Romanticism that was attacked by critics from various ideological camps in the 19th and 20th centuries. But, as Król emphasises, service Romanticism has little in common with high romanticism which transcends national and historical levels. The book makes the reader realise how difficult it is to discover the key ideas of Romanticism, how many contradictions are inherent in it, how innovative the Romantic theory of cognition is, how useful Romanticism can turn out to be in view of the present crisis of liberal democracies, and also how much Polish culture has suffered through a wrong interpretation of Romanticism (*MM*)

Elżbieta M a z u r, *Dobroczynność w Warszawie w XIX wieku (Charity in 19th Century Warsaw)*, Warszawa 1999, Instytut Archeologii i Etnologii PAN, 201 pp., bibliogr., indices of charitable institutions and persons, ills., sum. in English.

The author presents the organisation of charitable institutions (mostly non–governmental ones) in the Polish Kingdom, paying special attention to the two most important ones: the Chief Welfare Council active in 1832–70 and the Warsaw Charitable Society active especially after 1863 but set up in 1814 by a group of philanthropists recruited mainly from the aristocracy and Warsaw intelligentsia. Moreover, Catholic, Protestant, Jewish and Orthodox organisations were set up in the second half of the 19th century. Since state aid covered but a fraction of these societies' needs, they tried to make this up by their members' contributions, individual donations and also by collections, raffles and balls which were an inseparable element of society life in 19th century Warsaw. The author compares the programme and activity of Warsaw's philanthropic institutions with the work of their counterparts in Western Europe, particularly in Britain and France.

The core of the book is a reconstruction of the forms of care of the needy, who are divided into two categories: adults and children. The most popular forms of help for adults were stationary hostels, temporary or casual aid, a single

financial help, and assistance extended by loan societies and employment agencies. The care of children evolved in the 19th century from the traditional homes for foundlings, orphanages and nurseries to new forms of help for single mothers with children. The author tries to reconstruct the realities of the relief for the poor in the second half of the 19th century; she writes about the meals offered in soup–kitchens active in Warsaw from the 1880s on, the ways they obtained food, and the resources of charitable institutions.

The book closes with pen portraits of benefactors and social workers who organised, ran and supported a well developed system of help for the poor in 19th century Warsaw. Thanks to them philanthropic work went on throughout the 19th century; though undoubtedly inadequate and frequently criticised, it was continued despite financial difficulties and the restrictions imposed by the Russian authorities after 1863. Special tribute is due to the Warsaw Charitable Society which after the January rising played the role of a Polish enclave in public life and efficiently implemented its statutory tasks. In a city which numbered fewer than one million inhabitants, the Society extended various kinds of aid to some 100,000 poor people a year. The most important figures concerning help for the needy are in the annex to the book. (*MM*)

Ryszard M i c h a l s k i, *Polskie duchowieństwo katolickie pod panowaniem pruskim wobec sprawy narodowej w l. 1870–1920 (The Attitude of the Polish Catholic Clergy in Prussian Poland to the National Question in 1870–1920)*, Toruń 1998, Wydawnictwo Uniwersytetu im. M. Kopernika, 127 pp., bibliogr., index of persons, sum. in German.

The author begins by presenting legal and national relations in the Polish territories under Prussia, i.e. Great Poland, West Prussia and Pomerania, from the proclamation of the German Empire in 1870 to 1920 when the reborn Polish state assumed power in these territories; he pays special attention to the religious structure of the population in Prussian Poland and the role played by the Catholic Church in sustaining and spreading Polish national consciousness. The next two parts of the book deal with various forms of the Catholic clergy's participation in the Polish national movement in 1870–1914 and during World War I; the author emphasises the evolution of the clergy's attitude; at first the priest engaged mainly in cultural and economic activity (many priests were initiators and chairmen of agricultural circles); it was only under the impact of the war that more of them decided to take an active part in a strictly political movement. The extent of their participation increased even further in the two–three years which followed the capitulation of Gemany, that is, during the Great Poland rising, the peace conference in Paris and the plebiscites in the Vistula region and Mazuria. The last chapter concerns the clergy's patriotic activity in 1918–1920. At that time Catholic churches, manned by Polish priest, mobilised Poles fighting against the Germans; priests frequently took an active part in political struggles; this was a period of a polarisation of attitudes and of difficult choices, not only between two national options but also between two types of pastoral attitude, an open attitude and indifference to the conflicts of everyday life.

The book is based on archival materials (especially from diocesan archives), press accounts and memoirs. (*MM*)

Witold M o l i k, *Życie codzienne ziemiaństwa w Wielkopolsce w XIX i na początku XX wieku. Kultura materialna (Everyday Life of Landowners in Great Poland in the 19th and Early 20th Centuries. Material Culture)*, Poznań 1999, Wydawnictwo Poznańskie, 350 pp., index of persons and places, sum. in German, ills.

This is the first part of a planned two–volume work concerning the material and spiritual culture of Great Poland's landowners under Prussian rule from about 1795 to 1914. The book opens with reflections on the term "landowners" and the

social category it denotes. The author then describes the legal and economic conditions of the landowners' life in Great Poland and briefly presents their attitude to the Prussian authorities, an attitude which depended on the political situation and the policy pursued by Berlin. The most important part of the book is the author's attempt to present a collective portrait of the landowners, their social and national structure. Molik describes changes in the national structure, the increase in the number of German and also Jewish landowners, the reasons for these changes, the forms of support extended by the authorities to the German element (the establishment and activity of the Colonisation Commission which bought up land from Poles) and the Poles' attempts to counteract the inflow of Germans. In the next chapters he portrays the landowners' residences, their furnishing and environment, the fashion influencing various fields of the landowners' life, the food they ate, the customs observed during joint meals, and the everyday occupations of men and women. In this way he presents a panorama of the landowners' life, trying to grasp the changes occurring especially in public life; in his opinion, a new type of landowner, a "social farmer" emerged during the 120 years described by him.

The work is based on materials from archives in Poznań, Bydgoszcz and Berlin, especially on posthumous inventories and correspondence preserved in archives as well as on diaries and press accounts. *(MM)*

Na nieznane losy między Ołońcem a Jadrynem. Dwa pamiętniki z zesłania po powstaniu styczniowym (Sent to an Unknown Fate between Olonets and Yadrin. Two Diaries Written in Exile after the January Rising), ed. Anna B r u s, Warszawa 1999, Wydawnictwo DiG, 401 pp., bibliogr., ills.

The book contains two diaries written by women, a rare occurrence in the relatively rich literature concerning exile into the depth of Russia and Siberia in the 19th century. The authors of the two texts, Bronisława Chomska née Lubiczankowska and Sabina Trębicka née Gembicka, were daughters of 1863 insurgents; together with their families they accompanied their fathers to exile in the confines of the European part of the Russian Empire; the former went north to the Olonets gubernya, the latter was sent east to Yadrin in the Kazan gubernya. The two texts contain elements characteristic of exiles' memoirs; they depict the journey through the vast tracts of Russia, describe conditions in prison, halting places and places of settlement, give vent to suffering and nostalgia for the motherland. What makes the two diaries unique is that they are an account of the young girls' experiences in an alien world, showing their sense of estrangement and their realisation of a sudden change; but they also describe attempts to create a normal family life in an abnormal situation, education in improvised schools, social contacts with Polish exiles, amusements and love. Since the two girls had similar experiences and were of a similar age (at the moment of departure from Poland one was 12 and the other 11), the diaries complement each other and make it possible to extend the girls' experiences to fate of other Polish children and women who of their own free will accompnaied exiled men. They reveal not only a dramatic severance of links with the motherland but also the establishment of strong new ties with other Polish exiles in Russia and Siberia. Bronisława Chomska's diary is supplemented by letters of her relatives, also exiles, and by interesting observations of the revolutionary events in Russia in 1917 and 1918.

The two diaries have been solicitously edited. The volume includes Anna Brus's explanations about the persons presented in the diaries, remarks about the two girls' family relations, competent introductions describing the history of exiles to the Olonets and Kazan gubernyas and extensive biographic dictionaries of Poles sent to exile in the Olonets gubernya and Yadrin after the January rising of 1863/64. *(MM)*

Magdalena N i e d z i e l s k a, *"Was heisst liberal?" Opozycja polityczna w Prusach Wschodnich w I połowie XIX w. (do 1847). Program i działalność*

("Was heisst liberal?" Political Opposition in Eastern Prussia in the First Half of the 19th Century (up to 1847). Its Programme and Activity), Toruń 1998, Wydawnictwo Uniwersytetu im. M. Kopernika, 349 pp., bibliogr., index of persons, sum. in German, ills.

The book presents political life in the Prussian province of Eastern Prussia before the revolution of March 1848 (these years are called *Vormärz* in German historiography). Niedzielska begins by describing social and economic relations in Eastern Prussia and political structures in the province, emphasising that they were of a provincial character compared with Berlin. The next chapter depicts the precursors of German liberalism and its main ideas, stress being laid on the idea of a new liberal state. Against this background the author presents the conservative-liberal opposition in Eastern Prussia in the 1820s and 1830s and the increasing political struggle at the provincial diet in Königsberg in the 1840s. Niedzielska then portrays the leading liberal activists and the forms of oppositional activity, laying stress on the transformation which took place in the liberal programme and in the practice of political activity in that period: on the eve of the Springtide of Nations the early 19th century conservative liberalism of aristocrats (*Junker-liberalismus*) became a bourgeois doctrine and a large number of its propagators came from the bourgeoisie. The last chapter of the book deals with the principal ideas of liberal thought in Eastern Prussia and its specific values compared with German liberalism; what the author regards as specific traits of Eastern Prussia are, above all, its concepts of the state, the idea of the rights and freedoms of the individual and society, and the general vision of the world, created in the main Eastern Prussia centres: Königsberg, Gumbinnen and Allenstein.

The book is based on German literature and archives, first and foremost those from the Berlin archives in Berlin–Dahlem. (*MM*)

Niemieccy osadnicy w Królestwie Polskim 1815–1915 (German Settlers in the Polish Kingdom 1815–1915), ed. Wiesław C a b a n, Kielce 1999, Wydawnictwo Wyższej Szkoły Pedagogicznej im. J. Kochanowskiego w Kielcach, 270 pp.

The book contains materials from a conference organised by the Institute of History of the Higher School of Pedagogy in Kielce and the German Historical Institute in Warsaw in 1996; it is a pioneering attempt to bring out as many aspects as possible of German settlement in central Poland during the partition period. Two articles which are a kind of introduction to the subject survey the historiographic achievements in this respect; German historiography is surveyed by Wolfgang K e s s l e r and Polish historiography by Krzysztof W o ź n i a k . Both come to the conclusion that the subject is still waiting for comprehensive studies and that as a result of political conditions and Polish–German resentments, historians of both nations have not taken an adequate interest in the subject despite its historical importance.

The next articles describe the legal, social, economic and cultural aspects of the German settlers' more than a hundred year long presence in central Poland. Krzysztof W o ź n i a k (*Land as the Basis of German Colonists' Existence in the Polish Kingdom in the 19th Century*) and Stanisław W i e c h (*Craftsmen and Entrepreneurs of German Descent in the Provinces of the Polish Kingdom 1815–1914*) state that agriculture and crafts were the German colonists' chief contribution to the Kingdom's economy. Jerzy S z c z e p a ń s k i (*German Specialists in the Polish Kingdom's Mining and Metallurgical Industries in the First Half of the 19th Century*) shows the role played by German experts during the intensive industrialisation of the country, comparing their achievements with those of other foreigners, especially British specialists. Tadeusz S t e g n e r presents the spiritual life of German Lutheran enclaves in Poland's Catholic society (*The Role of the Lutheran Church in the Life of German Colonists in the Polish Kingdom*). W. C a b a n (*The Attitude of German Colonists to Polish 19th Century Struggles for*

National Liberation) and Józef Ś m i a ł o w s k i (*The Polish Germans' Dilemma of Option*) consider the settlers' national identity and their attitude to the Poles' national aspirations. During the times of tensions and political conflicts, from the November rising to World War II this was a question that aroused greatest emotions and the Germans' attitude frequently resulted in their Polish neighbours accusing them of treason and espionage. In his article (*The German Colonist in Polish Territories during the Partition Period*) Przemysław H a u s e r compares the Poles' image of the German colonist with reality; the article is also a summing up of the essays in the volume. The author emphasises that research in this field should be continued and draws attention to the fact that the Poles' views full of dislike and fear, have been influenced by the experiences of World War II and by the propaganda conducted in the Polish People's Republic, which presented the settlers as an outpost of Germany's rapacious policy. (*MM*)

Dorota P r a s z a ł o w i c z, *Stosunki polsko–niemieckie na obczyźnie. Polscy i niemieccy emigranci w Milwaukee, Wisconsin 1860–1920 (Polish–German Relations Abroad. Polish and German Emigrants in Milwaukee, Wisconsin, in 1860–1920)*, Kraków 1999, Wydawnictwo Universitas, 304 pp., bibliogr., index of persons, sum. in English.

The work, which is almost wholly based on American archival and press materials, is a pioneering attempt in Polish historiography to examine the Poles' relations in USA with another ethnic group. The author begins by analysing terminological questions connected with the problem of national conflicts and co–operation, and presents the literature dealing with American ethnic relations. The second chapter is a sketch to the portrait of German and Polish immigrants' groups in the United States in 1840–1920; Praszałowicz presents the stages of immigration and the numerical strength of the immigrants, their concentrations in large towns, the enclaves scattered throughout the country, their religious and occupational structure, the institutions grouping German and Polish immigrants and the press published by them; finally she describes the influence of World War I on the relations between the two groups. The next four chapters deal with the communities of German and Polish immigrants in Milwaukee (Wisconsin), a town which thanks to the inflow of immigrants from Central Europe was a dynamically developing industrial centre in the period under review. Praszałowicz describes the history of the inflow of Germans and Poles to the town as well as the size and specific traits of the two groups. In the next two chapters she deals with Polish–German relations in two opposed fields of public life: in Milwaukee's Catholic parish in which these relations were at the turn of the century influenced by the personality of the parish priest, Father Wacław Kruszka, and by the Polish demands that the pope should nominate a Polish bishop) and in the local leftwing and trade union movements. In the last chapter Praszałowicz describes World War I struggles and Polish–German relations as they were presented in the press organs of the two communities, "Germania Herold" and "Kuryer Polski".

In conclusion the author points out the similarities and differences in relations between German and Polish immigrants in the United States and between the two nations in Europe. She says that irrespective of past political events on the Old Continent, Polish–German relations in the United States were not, as a rule, in a state of conflict, even though the two communities were aware of their distinct characteristics. (*MM*)

Procesy akulturacji/asymilacji na pograniczu polsko–niemieckim w XIX i XX wieku (The Processes of Acculturation/Assimilation in the Polish–German Borderland in the 19th and 20th Centuries), eds. Witold M o l i k and Robert T r a b a, Poznań 1999, Wydawnictwo Instytutu Historii Uniwersytetu im. A. Mickiewicza, 167 pp., sum. in German.

A collective work publised in the aftermath of a Polish–German conference held in 1998 to discuss the national and cultural transformation which had taken place in the borderland of two cultures and two nationalities during the last two centuries. Two theoretical articles introduce the reader to the concepts of research on contemporary times; these are: Aleksander P o s e r n – Z i e l i ń s k i 's *Accultur-ation and Assimilation — Two Sides of the Problem of Ethnic Change in the View of Anthropology and Ethnohistory*, and Andrzej P i o t r o w s k i 's *The Processes of Acculturation and Assimilation from the Point of View of Sociology of Culture, Sociological Analysis of Biographic Processes and Research on Inter–Cultural Communication*. Two articles deal with these processes in the 19th century. W. M o l i k presents the state of historical research on ethnic changes in the Polish–German borderland during the period of partitions; he points out the areas which have not been adequately examined and puts forward urgent research proposals (*Assimilation and Acculturation Processes in Polish–German Relations in the 19th and Early 20th Centuries*). Wojciech W r z e s i ń s k i devotes an analogical study to changes in 1918–1939 (*Assimilation and Acculturation Pro-cesses in the Polish–German Borderland during the Inter–War Period*).

In a summing–up article R. T r a b a presents a balance sheet of our knowledge of the Poles' and Germans' ethnic and cultural conversion in the 19th and 20th centuries and points out that comprehensive research should be continued (*Assimilation/Acculturation from the Perspective of Experiences in the Polish–German Cultural Borderland*). In his view this research should be based on a constant interdisciplinary exchange of opinions between historians and repre-sentatives of sciences dealing with contemporary times, that is, sociology, cultural anthropology and political science, and on a joint research programme of Polish and German scholars. (*MM*)

> Izabella R u s i n o w a, *Pana Juliana przypadki życia. Julian Ursyn Niemce-wicz 1797–1841 (Mr. Julian's Adventures. Julian Ursyn Niemcewicz 1797–1841)*, Warszawa 1999, Wydawnictwo Trio, 403 pp., bibliogr., ills.

A book devoted to one of the most prominent Polish personages in the 18th and 19th centuries. Julian Ursyn Niemcewicz, a writer, politician, deputy to the Sejm and radical publicist in the years 1788–92, was Tadeusz Kościuszko's secreatry during the 1794 insurrection, a senior official in the Duchy of Warsaw, chairman of the Society of the Friends of Science, and a representative of the National Government in England in 1830–31. Rusinowa presents Niemcewicz in his maturity from the moment when, after being released from a Russian prison, he went with Kościuszko to America up to his death in Paris in 1841. This was the period of Niemcewicz's greatest achievements: he belonged to the group which worked out a reform of education in the Duchy of Warsaw, made his name known as a writer, was an unquestioned moral authority for the Poles in the Polish Kingdom in 1815–30, and made frequent journeys all over Europe and the United States. The author has reconstructed these journeys and long stays abroad with impressive exactitude (Niemcewicz lived in America for ten years from 1797 to 1807 and married an American woman; he stayed in England during the November rising, and finally after 1831 decided to live abroad). Rusinowa, one of Poland's best experts on Polish–American relations in the 18th and 19th cen-turies, emphasises the importance of Niemcewicz's contacts in America (he was the firts Pole to obtain American citizenship) and the pioneering character of his biography of George Washington; as was the case with most of Niemcewicz's writings, the biography was inspired by a didactic aim, it was to serve as a model of a victorious democrat to the Poles. Rusinowa also analyses other works by Niemcewicz, paying most attention to his *Historical Songs* written in 1816; this rhymed history of Poland enjoyed great popularity and replaced history school-books during the partition period. She also draws attention to the poet's diary (he wrote it day by day from 1796 until his death) and his memoirs in which he proved himself a keen and penetrating observer; for instance, he described the institu-

tions of the young American state (in particular its modern penitentiary institutions) and prophesised America's speedy development to the rank of a world power. Rusinowa also quotes Niemcewicz's contemporaries' opinions about him and shows that his unquestioned merits and social qualities earned him respect and sympathy everywhere.

The author has made use of various materials from Polish archives and the Polish Library in Paris and has thoroughly analysed press articles from the years 1797–1841, paying special attention to the American and British press. (*MM*)

Joanna S c h i l l e r, *Portret nauczycieli warszawskich publicznych szkół średnich 1795–1862 (Group Portrait of Teachers of Warsaw Public Secondary Schools 1795–1862)*, Warszawa 1998, Instytut Historii Nauki PAN, series "Monografie z dziejów oświaty", vol. XXXIX, 488 pp., bibliogr., index of persons, ills.

An extensive monograph presenting a group of fundamental importance in the structure of society, a group which, however, is frequently underestimated and has been poorly researched. Schiller shows this group during the formation of the education system in the Prussian and Russian zones of Poland in the time of political upheavals (Napoleonic wars, the Duchy of Warsaw, November rising in 1830–31) and during important reforms which paved the way to modern pedagogy.

The book is made up of three complementary parts. It opens with an outline of the history of secondary education in Warsaw in 1795–1862, in which the author also considers the legal aspect of education in the three state organisms to which Warsaw belonged in the period under review, and a history of Warsaw schools, both the leading ones (e.g. the Warsaw Lycée) and less known schools. The second part is the proper "group portrait" of teachers; the reader receives new information on the number of teachers, their vocational categories, gender, social and national descent, religion, careers and extraschool activities. This is a detailed picture of a group comprising several hundred persons, its social structure, vocational qualifications, careers, aspirations, ideological attitudes and methods of collective self–identification which was emerging in the first half of the 19th century. The third part of the book consists of individual portraits; this is a large biographical dictionary of Warsaw school teachers, arranged in alphabetical order. The reader will find there outstanding personalities who took an active part in the country's cultural, intellectual and political life (such as Franciszek Ksawery D m o c h o w s k i, Klementyna H o f f m a n o w a née Tańska, Józef K o r z e n i o w s k i, Samuel L i n d e) and unknown persons who seem to have been irretrievably forgotten. The author's impressive painstaking work has resulted in several hundred biographies (some of them are very brief) which supplement the image of the group by the rich lives of the individuals.

The author has made use of archival Polish and Russian sources, most of which are unknown, and has also researched published legal acts, press articles and memoirs. (*MM*)

Mariola S i e n n i c k a, *Rodzina burżuazji warszawskiej i jej obyczaj. Druga połowa XIX i początek XX wieku (The Warsaw Bourgeois Family and Its Customs, Late 19th and Early 20th Centuries)*, Warszawa 1998, Wydawnictwo DiG, 134 pp., bibliogr., index of persons, ills.

At the outset the author outlines the results of West European research on the family (especially the bourgeois family), the ties linking its members and the family hierarchy; against this background she presents the family customs of the Warsaw bourgeoisie, which was a relatively large and stabilised class at that time. She examines more than 50 clans of the big bourgeoisie, those of the wealthiest merchants, financiers and industrialists; these were, as a rule, polonised families of German, Jewish and also French and Swiss descent. In this group she distinguishes the generation of fathers, who started economic activity during the

intensive development of capitalist industrialisation (1860–80), and of their sons vocationally active in 1881–1914. All in all, Siennicka has examined a representative group of 385 one– or two–generation families.

Siennicka briefly presents the genesis and the legal and economic situation of the rich bourgeoisie against the background of the situation in Warsaw and the economic and social changes taking place in 1850–1914. She focuses attention on customs connected with successive stages in family life: contraction of marriage, the situation of children in the family, the education of boys and girls, the gaining of independence by children, and various forms of family activity. She examines the ways of spending free time and contacts with relatives. She also tries to reconstruct the functions performed by men and women, by the host and the hostess, raises the question of religion in the life of Warsaw's bourgeois families and the emotional links between individual members. Having reconstructed the canon of the Warsaw bourgeoisie's family customs, she proceeds to formulate general remarks on the specific ethical principles of the bourgeoisie.

The book is based on printed and handwritten memoirs and correspondence of representatives of bourgeois families, accounts by their contemporaries, press articles and, to a lesser extent, on bourgeois novels from 1850–1914. The annex at the end of the book presents basic genealogical data concerning the families discussed by the author. (*MM*)

Helena S z y m a n o w s k a – M a l e w s k a, *Dziennik, 1827–1857 (Diary, 1827–1857)*, ed. Zbigniew S u d o l s k i, Warszawa 1999, Wydawnictwo Ancher, 604 pp., index of persons, ills.

Throughout her life the author of the diary moved among the Polish artistic élites of the Romantic period. Her mother was Maria Szymanowska née Wołowska, a pianist well known in Europe; her sister Celina married the poet Adam Mickiewicz, and her half–sister Zofia married another poet, Teofil Lenartowicz; she herself married the Philomath Franciszek Malewski, a close friend of Mickiewicz's, co–editor of "Tygodnik Petersburski", the best Polish weekly in the capital of Russia in the middle of the 19th century.

Szymanowska–Malewska's diary is an excellent source of information about the Polish community in Russia, the Polish cultural élite in Moscow and St. Petersburg, about artistic, national and society life in the period between the November and the January rising. The Malewskis ran a well known salon in St. Petersburg which attracted the most prominent representatives of the Polish community, especially young people; the hostess's philanthropic and patriotic work earned her the name of guardian angel of young Poles. The observations which she put down day by day present a colourful picture of the group of artists, officials, writers and students who constituted the intellectual enclave of Polish life in the capital of Russia. Szymanowska–Malewska's *Diary* is also a valuable source of information on Adam Mickiewicz's life in Russia and his work at that time, in particular on the circumstances surrounding the writing of *Konrad Wallenrod*.

The book is furnished with brief biographical notes on hundreds of persons whom the author describes or only mentions in the diary. (*MM*)

Wiktoria Ś l i w o w s k a, *Zesłańcy polscy w Imperium Rosyjskim w pierwszej połowie XIX wieku. Słownik biograficzny (Polish Exiles in the Russian Empire in the First Half of the 19th Century. A biographical Dictionary)*, Warszawa 1998, Wydawnictwo DiG, 835 pp., bibliogr., ills.

A bibliographical guidebook with biographies of about 2,500 Poles (nearly 3,500 names including those in the annexes) who were exiled deep into the Russian Empire, that is, beyond the Urals into Siberia proper or into the internal gubernyas situated in the eastern confines of Europe. The dictionary covers the period from 1815 (the establishment of the Polish Kingdom) to 1856 (Tsar Alexander II's

coronation manifesto which proclaimed amnesty for many exiles). The heroes of the book are Polish men and women exiled from the Polish Kingdom and from territories incorporated direct into Russia, people of all estates and trades, insurrectionists, conspirators and participants in various forms of Polish patriotic activity, such as distribution and reading of forbidden publications or illegal crossing of the Russian frontier. Among them were famous personages remembered by posterity (such as the poet Tomasz Zan, the diarist Ewa Felińska, the brave officer of the November rising Piotr Wysocki and the peasant conspirator Piotr Ściegienny) as well as unknown persons, rank-and-file participants in historical events. In addition to reconstructing the lives of individuals, Śliwowska raises a question which is important from a wider psycho-social point of view, namely, the moral aspect of the military careers of men forcibly enrolled into special corps, the experiences of victimised persons and members of their families, their attitude during investigation and in the struggle against the hardships of life in exile, the way they adapted themselves to the new environment and the methods by which individual men tried to resist history. The book is preceded by a concise preface which describes the Russian system of repression and the punishments inflicted on Polish political offenders. The annexes contain the lists of exiles published (without biographic information) after the fall of the November rising in 1831.

The data in the dictionary come mainly from archives (including investigation records), most of which have not been researched so far; the author found them in Polish and ex-Soviet archives (Russian, Lithuanian, Byelorussian and Ukrainian) which were previously inaccessible to researchers. She has also made use of diaries, memoirs (some in manuscript form) and letters. The volume is the firts publication under a large-scale scholarly programme conducted by Śliwowska; it will cover the exile of Poles into Russia during the whole of the 19th century; a file and computer base of data concerning insurgents exiled after the January rising of 1863–64 is now being compiled. (*MM*)

Jan T y s z k i e w i c z, *Z historii Tatarów polskich 1794–1944. Zbiór szkiców z aneksami źródłowymi (From the History of Polish Tartars 1794–1944. Collected Essays with Source Annexes)*, Pułtusk 1998, Wydawnictwo Wyższej Szkoły Humanistycznej w Pułtusku, 176 pp., bibliogr., indices, ills.

The author depicts successive stages of the history of the Tartars who have lived in the eastern territories of Poland and in Lithuania since the beginning of their settlement in the 14th–17th centuries. From the end of the 18th century the Tartars, who enjoyed Polish noblemen's privileges and were, to a large extent, assimilated from the national point of view, though they kept up the Mohameddan faith, made a significant contribution to Poland's struggles for national liberation; the author emphasises the role of the Fourth Tartar Regiment of the Advance Guard of the Grand Duchy of Lithuania in the Polish–Russian war of 1792 and in the Kościuszko Insurrection of 1794; he portrays its commander, General Józef Bielak (d. June 1794) and describes the participation (on both sides) of Polish–Lithuanian Tartars in Russian–French wars in 1812–14. Tyszkiewicz also presents Tartar culture in the Polish–Lithuanian Commonwealth, stressing the high level of Polish Moslems' religious writings; their *kitabs*, i.e. religious books with Allah's commandments, explanations of the ritual and stories about Mahomet's life were greatly appreciated by all Tartars. A separate chapter deals with the situation of Moslems in the territories incorporated direct into Russia and in the Polish Kingdom in the 19th century; in the authorities' intentions the Tartars there were to be strictly isolated from the Poles (this was to be helped by a ban on the use of the Polish language in mosques). Tyszkiewicz describes the resistance of traditionalistic Tartar property owners and noblemen as well as Tartar coexistence with Russian authorities and Russian culture; studies in St. Petersburg were one of the ways of coexistence. The author describes in detail the group of Tartar students in 1880–1917 and stresses that many of the Tartars educated at Russian

universities later took part in the unsuccessful attempt to set up a Tartar state in the Crimea in 1917–19. Polish Tartars were the largest group among Crimea's political authorities and in its university and journalistic élite; after the fall of Simferopol most of them settled in Azerbaijan and Turkey. The last few chapters of the book concern the fate of Tartars in inter–war Poland (the author emphasises the integrative role played by "Rocznik Tatarski" published by Leon K r y c z y ń - s k i) and during World War II. Tyszkiewicz's reflections come down to the year 1944 which shifted the USSR's frontiers westward, putting an end to the traditional Tartar community in the east of the Polish Republic.

The book is supplemented by source annexes and indices of persons, geographical names, terms used in the book and Muslim historical treasures. *(MM)*

MODERN TIMES
(1919–1939)

Jan Jacek B u r s k i, *Centrum państwowe URL na wychodźstwie (1919–1924) (The State Centre of the Ukrainian People's Republic in Exile, 1919–1924)*, Kraków 2000, Wydawnictwo Arcana, 600 pp., annex, photographs.

In the last few months of 1919 the authorities of the Ukrainian People's Republic were forced by military setbacks to leave the territory of Ukraine. Thanks to an agreement with Poland, they could continue their activity in the territory of the Polish Republic. Poland remained the seat of the supreme authorities of the Ukrainian People's Republic even after the failure of the Kiev expedition in 1920 and the signing of the Polish–Soviet peace treaty in 1921. Tarnów (in former Western Galicia) became the headquarters of the UPR authorities. The author examines in detail the organisation and activity of the Ukrainian state centre. He also analyses the attitude of the Polish state and the largest Polish political groupings to the political emigrés from Dneper Ukraine.

Burski points out that the rapid consolidation of Bolshevik power in Ukraine, the development of the international situation, the growing political differences among the Ukrainians and the lack of steady support from the Polish side resulted in a rapid weakening of the UPR structures. The departure from Poland (December 1923) of Symon Petlura, leader of the Ukrainian People's Republic, showed that the centre had lost its rank.

The work is based on archival materials of Ukrainian state structures, political organisations and private persons, kept in Ukrainian archives, on documents of Polish government and military authorities, memoirs and the press. The annex shows the composition of the Ukrainian state authorities in 1917–1926. *(WM)*

Dokumenty życia społecznego Żydów polskich (1918–1939) w zbiorach Biblioteki Narodowej (Documents of Polish Jews' Social Life (1918–1939) in the Collections of the National Library), eds. Barbara Ł ę t o c h a, Alina C a ł a and Zofia G ł o w i c k a, Warszawa 1999, Biblioteka Narodowa, 180 pp., 151 ills.

The aim of the publication is to offer readers information about the National Library's large collection of low circulation, frequently unique, Jewish leaflets and special publications published in Poland during the inter–war period. The catalogue has 1002 items; among them are occasional and jubilee publications, reports, statutes and rules of various organisations, circulars, declarations and election leaflets. The documents are arranged according to the place where they were published, and alphabetically within each locality. The catalogue is furnished with indices of persons, printing houses and organisations. The second part of the publication contains 151 photocopies of documents from the National Library's collection. *(WM)*

Czesław M a d a j c z y k, *Klerk czy intelektualista zaangażowany? Świat polityki wobec twórców kultury i naukowców europejskich w pierwszej połowie XX wieku. Panorama (A Learned Man or a Committed Intellectual? The Attitude of the World of Politics to the European Creators of Culture and Scientists in the First Half of the 20th Century. A Survey)*, Poznań 1999, Wydawnictwo Poznańskie, 584 pp., annex, index of persons, 63 ills.

The author lays stress on the attitude of intellectuals to 20th century totalitarianism. In the first part of the book (*Between Hope and Pessimism*) he analyses the campaign conducted by intellectual circles in defence of Dreyfus and Ossietzky and their reaction to World War I. In the second part (*Enchanted and Enslaved*) he describes the reaction of the world of science and culture to the Russian revolution and European fascisms. The third part (*Attitude to Various Wars*) concerns the attitude of the heroes of the book to the civil war in Spain and the cold war. The fourth part deals with the "intellectuals' forced emigration".

In the author's definition, an intellectual is *un homme de la culture, createur ou mediateur, mis en situation d'homme du politique, producteur ou consommateur d'ideologie.* This means that in pratice the author has analysed the attitude and behaviour of scientists and writers, paying less attention to journalists, musicians and film–makers. He divides intellectuals into three groups according to their attitude to the world of politics: ideologists of communism/fascism, supporters of the new reality, and oppositionists. The intellectuals' ideological engagement reached its apogee immediately after World War II. This was symbolically reflected by two congresses of intellectuals: "the motto in Wrocław was defence of peace while freedom and culture and defence of the traditional values of European culture were the dominant issues in Berlin". The book is based on literature in many languages. (*DJ*)

Piotr M i c k i e w i c z, *Wolne Miasto Gdańsk w koncepcjach wojskowych i polityce II Rzeczypospolitej (The Free City of Danzig in the Concepts of the Military and in the Policy of the Second Republic)*, Toruń 1999, Wyd. Adam Marszałek, 198 pp., maps, annexes.

In the first few years after World War I Polish politicians and military circles thought that incorporation of Danzig into Poland was a strategic aim of the state's foreign policy. This was due to the fact 'that the port of Danzig was of essential importance for an effective co–operation between Poland and France in case of an armed conflict. The military authorities not only elaborated various variants of a military operation aimed at seizing Danzig but tried to influence the work of the Ministry of Foreign Affairs. In the conditions of growing stability in the international situation, in particular after 1926, Poland focused attention on defence of the rights she had been granted in the Free City by international agreements but, in the author's opinion, she did not work out a precise concept of long–term policy towards Danzig. The military's role in the taking of political decisions concerning Danzig decreased considerably. After Hitler's accession to power the question of Danzig was completely subordinated to the problem of Polish–German relations.

On the basis of analysis of documents of the military authorities, the Ministry of Foreign Affairs and the Praesidium of the Polish Council of Ministers the author has reconstructed the activity of the Polish civil and military institutions concerned with Danzig during the whole of the interwar period. He points out that Poland's policy towards the Free City was not subordinated to any definite strategic aims but was shaped by the changing international situation. (*WM*)

Monika N a t k o w s k a, *Numerus clausus, getto ławkowe, numerus nullus, "paragraf aryjski". Antysemityzm na Uniwersytecie Warszawskim 1931–1939 (Numerus clausus, Bench Ghetto, numerus nullus, "the Aryan Paragraph". Anti–Semitism at Warsaw University in 1931–1939)*, Warszawa 1999, Żydowski Instytut Historyczny, Instytut Naukowo–Badawczy, 188 pp.

On the basis of documents of the state authorities, local administration and Warsaw University as well as the press, diaries and accounts the author analyses the anti–Semitic excesses incited in Warsaw higher schools by nationalistic Polish student organisations. The members of these groupings organised and directed aggressive demonstrations the aim of which was to force through further restrictions on the Jews' rights at universities. Brutal force was used against persons of Jewish descent. Nationalistic groupings persuaded many student organisations to admit only persons who could prove they were of Aryan descent. They demanded that the authorities should set a ceiling on the number of persons of Jewish descent admitted to univeristy schools and that Jews should be seated separately in lecture halls. The idea that candidates of Jewish nationality should be banned from universities became increasingly popular during the last few years before the war. At first the state and university authorities opposed anti–Semitic demands. But in 1936 they began to restrict Jewish students' rights. Most Polish universities introduced *numerus clausus* and in many Jewish students had to sit separately. (*WM*)

Maria P a s z t o r, *Polska w oczach francuskich kół rządowych w latach 1924–1939 (Poland in the Eyes of French Governmental Circles in 1924–1939)*, Warszawa 1999, Wyd. Akademickie Dialog, 354 pp.

The author has analysed documents issued by France's state and military authorities, its diplomatic service as well as memoirs, diaries and the French press and on this basis has reconstructed the French governmental circles' opinions of the Polish state, the Poles, the Second Republic's political system, its internal and external policy, as well as its army, society and economy.

She points out that the numerous official pronouncements in which French representatives declared friendship and appreciation of the Second Republic are not confirmed by opinions which were not meant for wide circulation. The French regarded Poland as a poor, backward country which had no leading élite capable of governing the country and organising social and economic life efficiently. In their opinion the Poles' groundless conviction of their own value and of the strength of the Polish state led them to undertake ventures, especially on the international scene, which were incompatible with the state's capability and even with the national interest.

The author says that it was Poland's systematic rejection of the French endeavours to subordinate to themselves the Polish centres shaping the country's foreign and military policy that exerted the greatest influence on French opinions. In consequence, Poland was treated as an uncomfortable and unreliable partner. It was fear of Poland's possible entry into the sphere of German influence that prevented the French from breaking co–operation with Poland. (*WM*)

Józef P i ł a t o w i c z, *Profesorowie Politechniki Warszawskiej w dwudziesto-leciu międzywojennym (Professors of the Warsaw Polytechnical University during the Twenty Years between the Wars)*, Warszawa 1999, Oficyna Wydawnicza Politechniki Warszawskiej, 400 pp, ills.

The Warsaw Polytechnical College was set up in November 1915. The core of its didactic personel consisted of employees of the Technical Department of the Society for Scientific Courses and professors from Galician universities. In the 1919/1920 academic year the University had 44 professors, in 1938/1939 as many as 67. A total of 101 professors worked at the University during the inter–war period.

Most of them were born in the 1870s–1890s. A decisive majority (84) came from the Russian zone of Poland, 12 from Galicia. Most professors were descendants of landowning and intelligentsia families. Five persons declared they were of peasant descent and two said they had a working class background. Nearly a half of the professorial corps had completed their studies in Russia; eight

professors had studied in Lwów and five in Cracow. The others had studied in Germany, Switzerland, France and Belgium. A large proportion had worked as academic teachers before being appointed professors.

The author analyses the biographies of the professors, their interests and scientific achievements. He also presents many aspects of their everyday life. The second part of the book contains the professors' basic biographical data, their portraits and photographs showing their professional activity. (*WM*)

Wanda Krystyna R o m a n, *Centralne Archiwum Wojskowe 1918–1998. Tradycje. Historia. Współczesność służby archiwalnej Wojska Polskiego (The Central Military Archives 1918–1998. Tradition. History. Present–Day Work of the Archival Service of the Polish Army)*, Toruń 1999, Wyd. Adam Marszałek, 244 pp., ills.

The Central Military Archives, set up in August 1919, not only began at once to collect contemporary documents concerning the armed forces but also took over the collections of many military institutions active in 1914–1918. The final structure of the archival service and the principles of keeping and elaborating military documents were established in 1927. The collections were divided into four groups: a) old Polish military documents, b) military documents of the partitioning powers and documents seized by Poles, c) military documents of reborn Poland, d) collections. During World War II a part of the collections was sent to the West; the part that remained in Poland was seized by the Germans and the Soviets. The Germans placed the documents in a storeroom specially organised for the purpose (about 15,000 running metres). After the conclusion of the war some Polish military documents remained in the West, some were recognised as a Soviet collection. The remaining materials were taken over by the Central Military Archives, revived in 1945. The Archives now have 14 running km of documents. Only a part of the collections — 80 per cent of the pre–1939 documents, 90 per cent of documents from 1939–1945, and only 35 per cent of the post–war materials — has been put in order and made accessible to researchers.

The author discusses the history of the institution and its collections, the way they have been elaborated and how they are being used. (*WM*)

Tomasz S t r y j e k, *Ukraińska idea narodowa okresu międzywojennego (Ukrainian National Idea during the Inter–War Period)*, Wrocław 2000, Monografie Fundacji na Rzecz Nauki Polskiej, 450 pp.

The author examines statements made by representatives of the main ideological currents of Ukrainian political thought during the inter–war period; he analyses statements typical of Ukrainian conservatism (Viacheslav L y p y n s k y j), nationalism (Dmytro D o n t s o v), the nation–state current (Olgierd B o c h k o v s k y j), socialism (Mykyta S h a p o v a l) and communism (Mykyta S k r y p n y k).

He comes to the conclusion that although these authors represented diametrically different ideological and political attitudes and had different opinions on the future of the Ukrainian nation, their reflections on the most important questions of the Ukrainian national idea had some features in common. They were all influenced by the West European social thought, and Western civilisation was the point of reference in their reflections. They all believed that one of Ukraine's most important features was that it was a peripheral question, that it was influenced by both East and West. For all of them, Skrypnyk being the only natural exception, the Ukrainian nation and Ukraine constituted a basic value of an autotelic character. They all stressed that a separate state was essential for the development of the nation and its culture (Skrypnyk opted for a Ukrainian Soviet Socialist Republic). (*WM*)

Andrzej A. Z i ę b a, *Ukraińscy imigranci w Kanadzie wobec Polaków i Polski 1914–1939 (The Attitude of Ukrainian Immigrants in Canada to the Poles and Poland 1914–1939)*, Kraków 1998, Uniwersytet Jagielloński, Instytut Polonijny, Księgarnia Akademicka, 404 pp.

Ukrainians from Galicia began to flow into Canada at the end of the 19th century. According to estimates, there were 400,000 Ukrainians in Canada at the end of the inter–war period. Before 1914 most of them were illiterate and did not know the Ukrainian literary language. But the echoes of the Ukrainian struggle for national rights and later for a Ukrainian state as well as the activity conducted in Canada by activists of the Ukrainian national movement from Europe helped to spread Ukrainian national consciousness among the immigrants. Most of them regarded Poland and the Poles as the main obstacle to the realisation of Ukrainian national aspirations. This determined their attitude to Poland. The author discusses in detail the attitude of the largest Ukrainian organisations in Canada to the development of the political situation in Eastern Galicia during and after the conclusion of World War I. He points out that Canadian Ukrainians not only spread a negative stereotype of Poland among Ukrainian immigrants but also influenced the attitude and opinions of many countries in the West.

The book os based on the author's research in the archives of the Ministry of Foreign Affairs and the Canadian state administration; the author has also analysed the Ukrainian press in Canada, memoirs, diaries and English, Ukrainian and Polish literature dealing with this subject. (*WM*)

WORLD WAR II

Daniel B o ć k o w s k i, *Czas nadziei. Obywatele Rzeczypospolitej Polskiej w ZSRR i opieka nad nimi placówek polskich w latach 1940–1943 (The Time of Hope. Polish Citizens in the USSR and the Care Extended to Them by Polish Missions in 1940–1943)*, Warszawa 1999, Wydawnictwo NERITON i Wydawnictwo IH PAN, 497 pp., bibliogr., index of persons and geographical names, 23 tables, 28 photographs, summary in English and Russian.

The author's main aim was to present "the actual aid extended via the Polish Embassy (its missions, delegates' offices and welfare centres) to the Polish civilian population which found itself in Soviet territory after August 1941". He has also decided to show "how quickly the Poles became organised" despite the omnipotent apparatus of the People's Commissariat of Internal Affairs (*NKVD*). He has done this on the basis of countless sources which include not only an impressive number of diaries, memoirs, accounts, articles and publications but also Polish, American and Russian archival sources. The successive chapters of the monograph deal with: deportations, resettlement and forced transfers of Polish citizens deep into Russia in 1939–1941 (Chapter I), living conditions and the first attempts in 1940–1941 to aid Poles (Chapter II), the amnesty, migrations, the issuing of Soviet passports to Polish citizens, and the living conditions after the signing of the Sikorski–Maisky treaty (Chapter III), and the activity of the Polish Embassy's welfare apparatus in 1941–1943. According to the author, some 750,000 to 780,000 persons were "deported, exiled to camps, sent to what was in fact forced labour deep into Russia or, for various reasons, went deep into the Soviet empire of their own free will". Boćkowski estimates that at least 340,000 people were deported in four big deportations of Poles. The Embassy of the Polish Republic in Kuybishev succeeded in finding, registering and aiding some 380,000 victimised persons. When the welfare network reached its apogee, one delegate looked after 650 Polish citizens and each person received an average of 25 kg of goods which came from abroad and were distributed throughout the Soviet Union. Nearly a half of the gifts and about 30 per cent of the money never reached the addressees. This was the fault of the Soviet side which liquidated delegates' offices, closed down warehouses and storerooms, taking over thousands of tonnes of foodstuffs

and clothing. Only a part of these goods was later used in the welfare operation organised by the Polish Patriots' Union. Waste, corruption and thefts were offences noticed also in the activity of some delegates' offices. (DJ)

Zofia K o b y l a ń s k a, *Konfederacja Narodu w Warszawie (The Confederation of the Nation in Warsaw)*, Warszawa 1999, Instytut Wydawniczy PAX, 205 pp., prefaced by Adolf G o z d a w a – R e u t t, bibliogr., index of persons and pseudonyms, annex.

The study describes the activity of the Confederation of the Nation, a conspiratorial 10,000 member–strong organisation set up by Bolesław Piasecki. The author focusses attention on its cultural, organisational, press and combat activities in Warsaw. She does not analyse the activity of the organisation's Strike Batallions which have already been described in Kazimierz K r a j e w s k i's monograph. Kobylańska discusses the ideology of the Confederation, its financial problems, its press, its cultural movement centred round the periodical "Art and the Nation", its activity among women and young people, care of prisoners and compromised persons, participation in the Warsaw rising. The study is based mainly on accounts and reminiscences from private collections, including those of the author, Jerzy H a g m a j e r, Adolf G o z d a w a – R e u t t and the Archives of the PAX Historical Office. (DJ)

Marek N e y – K r w a w i c z, *Powstanie powszechne w koncepcjach i pracach Sztabu Naczelnego Wodza i Komendy Głównej Armii Krajowej (A General Rising in the Concepts and Work of the Commander in Chief's Staff and the Supreme Command of the Home Army)*, Warszawa 1999, Wydawnictwo Naukowe Semper, 708 pp., bibliogr., index of persons, 43 ills.

The author says at the outset that in deciding to present the origin of the idea of a rising he wanted, on the one hand, "to give a full picture of our intentions on the two decisive central levels, in exile and in Poland, and their relation to the Allied concepts (through our endeavours to weave them into Allied strategy) and on the other, to show the concrete guidelines for the lower echelons of the Armed Forces in Poland". The work is based mainly on materials kept at the General Sikorski Polish Institute and the Study of Underground Poland in London, the Central Military Archives, the Military Historical Institute and the Archives of Modern Records. The book is arranged chronologically; the successive chapters analyse the question of the rising in the general staff's work in occupied Poland and in London from November 1939 to January 1945.

In the author's opinion the idea of a general rising could not be realised in the "politico–military situation existing in the final stage of World War II"; it had no chance "of being realised and of being carried out victoriously in accordance with the original concept so as to reach the main aim: the restitution of an independent territorially integral Polish state based on its own concept of a political system". Its fate was decided "in the diplomatic offices in which the post–war world was arranged". (DJ)

RECENT HISTORY

Henryk B a r t o s z e w i c z, *Polityka Związku Sowieckiego wobec państw Europy Środkowo–Wschodniej w latach 1944–1948 (The Soviet Union's Policy towards the States of East–Central Europe in 1944–1948)*, Warszawa 1999, Książka i Wiedza, 407 pp., bibliogr., index of persons.

The author's aim was to present the implementation of the Soviet Union's plan to subordinate to itself the states of East–Central Europe in 1944–1948. He analyses Soviet policy towards Poland, Czechoslovakia, Yugoslavia, Romania, Bulgaria and Hungary in four chronological chapters: I. *At the roots of the Soviet concept of*

domination (June/July 1944–January 1945); II. *Between Yalta and Potsdam (February–August 1945)*; III. *The way of introducing Soviet domination and its character (July 1945–December 1946)*, IV. *Subordination and unification (December 1946–February 1948)*.

In Bartoszewicz's opinion the USSR gained a privileged position with regard to the Third Reich's former allies (Bulgaria, Romania, Hungary) when the Red Army entered their territories and the armistice agreements were concluded. This laid the foundations required by international law for the rule by Soviet occupation forces in the three Danubian countries. This enabled Moscow to control not only the establishment of governments in these countries but also the election of legislative bodies. In the case of Poland, Czechoslovakia and Yugoslavia, Stalin, taking advantage of these countries' fears of yet another German aggression, persuaded them to conclude unequal political and military pacts with the Soviet government. The trade agreements as well as the agreements on the establishment of mixed companies were in fact aimed at subordinating the economies of the states in this part of Europe to Soviet dominance. An extremely important role in this respect was played by the stationig of Red Army units and the *NKVD* in the territories of the vassal states and the system of Soviet advisers in the armed forces, the security services and the most important ministries.

As regards Poland, the work is based mainly on archival collections; as regards the other countries, on published collections of sources and studies. *(DJ)*

Andrzej F r i s z k e, *Życie polityczne emigracji (The Political Life of the Emigrés)*, Warszawa 1999, Biblioteka "Więzi", 512 pp., bibliogr.

This is the first volume of *The Second Great Emigration 1945–1990*, the first attempt in Polish historiography to present the political history of the Polish emigrés who left Poland after World War II. It is based on solid sources, including documents kept in the Polish Institute and the General Sikorski Museum in London, the Archives of "Kultura" in Maison Laffitte, the Polish Scientific Institute in America, the Archives of Modern Records in Warsaw and private collections of emigré political activists as well as many newspapers and studies. The author begins by briefly presenting the history of the Polish government in exile in 1939–1945. He then discusses such questions as: the June crisis of 1947 and the split in the emigration's political life, the unification endeavours made from the 1950s on, the so-called Berg problem, reaction to October 1956 in Poland and attitude to the opposition in Poland, including the "Solidarity" movement. According to the author, the emigration did not exert a major political influence on life in Poland; "the influence on emigrés who continued the activity of pre–war groupings was hardly noticeable in the activity and political thought of oppositional groups in Poland". Of all emigration groupings only Radio Free Europe and the Parisian "Kultura" exerted an influence on the attitude of Poles in Poland, "the latter playing an important role in shaping the way of thinking of new oppositional élites". The relations between the emigration and the political opposition in Poland were not free of problems. It was only the victory of the more realistic circles of the emigration over fundamentalists (1979–1980) that resulted in the legalistic centre's unequivocally positive attitude to "Solidarity" and recognition of the necessity of restricting the emigration's tasks. *(DJ)*

Granice wolności słowa. Materiały konferencji naukowej, Kielce 4–5 maja 1995 (Limits to the Freedom of Expression. Materials from a Scientific Conference, Kielce 4–5 May, 1995), ed. Grzegorz M i e r n i k, Kielce–Warszawa 1999, Wydawnictwo Presspublica sp. z o.o., 152 pp., index of persons, 17 ills.

The conference was organised by the Kielce Scientific Society and the Institute of History of the Higher Pedagogical School in Kielce. The papers in the volume concern censorship in all three zones of partitioned Poland, during the inter–war

period and in 1945–1989. They were written by Wiesław C a b a n (*Censorship in the Polish Kingdom in 1815–1915*), Witold M o l i k (*Censorship in Prussian Poland in the 19th and Early 20th Centuries*), Michał Ś l i w a ("*A Relic of Despotism*" — *Censorship in Galicia*), Andrzej P a c z k o w s k i, (*Press Censorship in the Second Republic*), Janusz A d a m o w s k i and Andrzej K o z i e ł (*Censorship in the Polish People's Republic*), Zygmunt M a c h w i t z (*Repression and Oppression of Cinematography in the Polish People's Republic*), Stanisław Ż a k (*The Attitude of Censors to the Humanities in the Polish People's Republic*), Alina S ł o m k o w s k a (*Changes in the Media in the Year Preceding the Abolition of Censorship*) and Marek Antoni N o w i c k i (*Freedom of Expression. The Standards of the European Convention on Human Rights — Selected Problems*). The book ends with a panel discussion with the participation of Juliusz Jan B r a u n, deputy to the Sejm; Dariusz F i k u s, editor; Grzegorz B o g u t a, director of the State Scientific Publishers; Senator Krzysztof K o z ł o w s k i; Eugeniusz S m o l a r, director of the Polish Section of the BBC; Krzysztof K l u b a, film director; Bolesław S u l i k, chairman of the National Radio and Television Council; Ryszard M i a z e k, member of the Council; Bogusław M o r a w s k i, a journalist, and Adam M a s s a l s k i, rector of the Higher Pedagogical Schools in Kielce. (*DJ*)

Ryszard G r y z, *Państwo a Kościół w Polsce 1945–1956 na przykładzie województwa kieleckiego (The State and the Church in Poland 1945–1956 with the Kielce Voivodship Serving as an Example)*, Kraków 1999, Zakład Wydawniczy NOMOS, 414 pp., bibliogr., 14 tables.

The study is based on the author's research in central state archives and state and Church archives of Kielce and Kielce voivodship. Gryz says that the "policy planned and pursued by the leaderships of the Polish Workers' Party and the Polish United Workers' Party towards the Catholic Church in 1945–1956 did not result in the achievement of any of the projected aims". In the Kielce voivodships the most extended system of state institutions controlling religious denominations was established in the years 1953–1956. As a result of repressive measures against clergymen who criticised the political situation, several score priest were imprisoned. The first wave of arrests took place as early as 1945–1947. Gryz says that for many years the Kielce region played the role of an experimental training ground where the effectiveness of the measures applied against the clergy was tried out (the staging of anti–Church actions in Częstochowa, repressive measures against Bishop Czesław Kaczmarek in Kielce). At the same time the Stalinist authorities's repressive policy against society increased religious sentiments. They were reflected in an avalanche of local "miracles", countless pilgrimages and religious conflicts in schools. (*DJ*)

Rafał H a b i e l s k i, *Życie społeczne i kulturalne emigracji (The Social and Cultural Life of the Emigrés)*, Warszawa 1999, Biblioteka "Więzi", 408 pp., bibliogr., index of persons, 109 ills., biographical dictionary (worked out by Andrzej Friszke).

This is the third volume of *The Second Great Emigration 1945–1990*. The author describes the non–political life of the Polish emigrés and their social, cultural and scientific institutions. He analyses the Poles' resettlement policy, their post–war migrations, the forms of social welfare and mutual aid, the functioning of the Church, Polish religious and scientific life, education, radio, press, literature and the activity of creative circles. He also depicts the predominant attitudes and ways of thinking. Habielski emphasises that the emigration was a bridge linking Poles in Poland with the West's intellectual and political thought, but this role was in conflict with the emigration's mission of keeping up Polish national and political traditions. The periodical "Kultura" published in Paris about a dozen translations of political and sociological studies which had evoked interest in the world. The works of Russian intellectuals were made accessible to Poles. What was of great

importance was the participation of Polish emigré scientists in the intellectual life of the West, in particular of the USA Another important achievement was the publication of many diverse periodicals and books, an activity which was never suspended during all that time. (*DJ*)

Łukasz K a m i ń s k i, *Strajki robotnicze w Polsce w latach 1945–1948 (Workers' Strikes in Poland in 1945–1948)*, Wrocław 1999, Wydawnictwo GAJT, 119 pp., bibliogr.

This is a pioneering study of the strike movement in the first few years of People's Poland. It is based, first and foremost, on materials issued by the Ministry of Public Security (mainly the Fourth Department) and sets of documents kept in the Archives of Modern Records (Central Committee of the Polish Workers' Party, Central Executive Committee of the Polish Socialist Party, Ministry of Labour and Social Welfare). It turns out that there were 142 strikes in Poland in 1945, 411 in 1946, 179 in 1947 and 93 in 1948. Most of them lasted less than one day. They usually broke out for economic reasons (shortages of consumer goods, low wages, delays in wage payment, lack of protective clothing and footwear for workers, excessively high norms, difficulties in supplying goods the workers were entitled to buy on their premium points). From 100 to 500 workers took part in one–third of the strikes, fewer than 100 in 35 per cent. The largest number of strikes (about 80 per cent) broke out in the voivodships of Łódź, Katowice, Cracow and Kielce, that is, in the most industrialised regions, least affected by mass migrations. Łódź was the scene of the largest strike in September 1947, when over 30,000 workers from several score factories laid down tools. (*DJ*)

Kolektywizacja wsi województwa lubelskiego w 1953 roku (Collectivisation of Villages in the Lublin Voivodship in 1953), selected and edited by Kazimierz K o z ł o w s k i, Warszawa 1999, Naczelna Dyrekcja Archiwów Państwowych, 96 pp., index of persons and places.

The study is the fifth volume of the "Nowe Miscellanea Historyczne" ("New Historical Miscellanea") series published by the Central Board of State Archives. It contains documents concerning what is known as abuses in the establishment of co–operative farms in the Lublin voivodship in 1953. The abuses were officially condemned by the Secretariat of the Central Committee of the Polish United Workers' Party (*PZPR*) in the resolution "Concerning the distortion of party line in the countryside and the violation of the principles of the worker–peasant alliance in the Lublin organisation", adopted on October 18, 1953. As a result, the first secretary of the *PZPR* voivodship committee in Lublin, Józef Kalinowski, as well as another two voivodship secretaries (for organisational and agricultural matters) were dismissed. The 20 documents in the volume come from the Archives of Modern Records (Political Bureau, Secretariat of the Central Committee, Agricultural Department of the Central Committee) and State Archives in Lublin (materials from conferences, plenary meetings of the voivodship committee, the executive committee of the voivodship committee and the agricultural department of the voivodship committee). They make it possible not only to reconstruct the activity of the central and local apparatus with regard to peasants in the Lublin region but also to analyse the attitude and behaviour of rural inhabitants. (*DJ*)

Stanisław K o n d e k, *Papierowa rewolucja. Oficjalny obieg książkowy w Polsce w latach 1948–1955 (Paper Revolution. The Official Circulation of Books in Poland in 1948–1955)*, Warszawa 1999, Biblioteka Narodowa, 232 pp., bibliogr., index of persons.

The book is based on the author's solid research in the Archives of Modern Records (sets: Central Board of Publishing and Book Selling Co–operatives, Central Office of Publishing, Printing and Bookselling Institutions, Ministry of Culture and Art, Polish Workers' Party, Polish United Workers' Party, Office of the Council of

Ministers, Union of Polish Booksellers) and on extremely valuable and still unpublished materials of the Institute of Books and Bookreading which contain unknown results of research into readers' preferences in the period under review. In successive chapters the author examines such questions as: the construction of institutional foundations for socialist circulation of books (including the functioning of book promoting bodies, central planning of the publishing movement, construction of a uniform bookshop network), manipulation in the promotion of books (promotion of "committed reading", saturation of bookshops and libraries with "party writings", reconstruction of access to "hostile and harmful" books) and the thaw in the circulation of books. The author says that for ideological reasons society was denied access to many basic popular publicistic writings and writings that could satisfy spontaneous cognitive needs. What is interesting is that in Kondek's opinion an essential role in the "nationalising" of the publishing offer was played by the Polish reception of Joseph Stalin's articles of 1950 on linguistics. (*DJ*)

> Krzysztof K o s i ń s k i, *O nową mentalność. Życie codzienne w szkołach 1945-1956 (For a New Mentality. Everyday Life in Schools 1945-1956)*, Warszawa 2000, Wydawnictwo TRIO, 326 pp., bibliogr., 27 ills.

Krzysztof Kosiński is one of the first historians to describe everyday life in Polish schools during the period of Stalinism. The collective heroes of the three parts of the book are the authorities, the parents and the pupils and teachers. The book is based on documents of central institutions which determined the character of Polish schools (Ministry of Education, Central Committee of the Polish Workers' Party and the Polish United Workers' Party, the legacy of the Minister of Education Stanisław Skrzeszewski) as well as materials which have survived in the archives of some selected Warsaw schools.

Kosiński describes the Stalinist authorities' ideal of the new school and the instruments used to put it into effect as well as the difficulties encountered during the realisation of this ideological vision. He explains the concept of the politicisation of schools, the reasons for the attempts to develop vocational schools at the expense of general education ones, the role played in education by such institutions and organisations as the Polish Youth Union, the Polish Teachers' Union, the basic party organisations of the Polish United Workers' Party and the Parents' Committees. He shows how the curricula changed and rightly points out that atheisation was the motive behind the establishment of schools of the Society of Childrens' Friends. He also depicts manifestations of "class struggle" in schools. He has proved that the schools' influence on parents was only apparent and that the role of school directors weakened.

As regards the attitude and behaviour of teachers, Kosiński points out the importance of generational differences, though his analysis allows for nuances: "As a matter of fact", he says, "up to at least 1956 two groups of teachers worked side by side: the old and the young. There could of course have been additional divisions in either group; some old pedagogues accepted the system, and not all the young ones were its adherents", but these were rather exceptions to the rule.

The author has also analysed school ceremonies, school hygiene, holiday rest, school meals and other questions. (*DJ*)

> Paweł M a c h c e w i c z, *Emigracja w polityce międzynarodowej (The Emigrés in International Politics)*, Warszawa 1999, Biblioteka "Więzi", 259 pp., bibliogr.

This is the second volume of *The Second Great Emigration 1945-1990*. The author has based his monograph mainly on British and American materials which were previously rather inaccessible and rarely used. He has made use of documents of the Polish Section of Radio Free Europe (from the Open Society Archives in Budapest, Jan Nowak's archives in Washington, the National Archives in Wash-

ington, the Truman Library in Independence, the Eisenhower Library in Abilene, the National Security Archive in Washington, the Hoover Institution on War, Revolution and Peace in Stanford, and the Polish Institute and the Gen. W. Sikorski Museum in London). The book is arranged chronologically: *In the Shadow of Yalta: 1945–1948; The Cold War: 1949–1954; From Geneva to the Polish and the Hungarian October; From October 1956 to the Prague Spring; From Détente to the Fall of Communism*. As the author shows, the emigrés believed that it was one of their most important tasks to fight for the Polish cause in the international forum. By many meetings, memorials and intercessions with Western diplomats they reminded the governments and public opinion in the West of Poland's captivity and her aspirations for independence and democracy. The apogee of the emigrés endeavours and hopes was reached in the late forties and early fifties when it seemed that the hopes for a change in the world *status quo* would soon be realised. Endeavours were made to rebuild the Polish armed forces in the West, and the Polish section of Radio Free Europe was set up; it turned out to be one of the most important Polish institutions. Despite the fact that "a large proportion of the emigrés were mentally unable to transcend the horizons of pre–war Poland, they, on the whole, adapted themselves to the changing conditions in international politics". The post–war division of the world being stable, the majority of the emigrés' initiative did not produce tangible results. (*DJ*)

Grzegorz M i e r n i k, *Opór chłopów wobec kolektywizacji w województwie kieleckim 1948–1956 (Peasants' Resistance to Collectivisation in the Kielce Voivodship 1948–1956)*, Kielce 1999, Wydawnictwo TAKT, 414 pp., bibliogr.

Grzegorz Miernik's monograph is a changed version of the Phd thesis he wrote at the Higher School of Pedagogy in Kielce under the direction of Professor Stefan I w a n i a k . The most important questions discussed by the author concern the conditions of collectivisation and the peasants' resistance. In three chapters arranged chronologically (I. *The first years of collectivisation 1948–1950*; II. *The period of forced collectivisation July 1950–March 1954*; III. *The peasants' attitude to the continuation of collectivisation 1954–1956*) the author analyses the methods of collectivisation, its propagation and the peasants' attitude to this most important element of Stalinist agricultural policy.

The book is based on the author's broad research in central archives (Archives of Modern Records, Archives of the Centre for the History of the Peasant Movement, Central Archives of the Ministry of Internal Affairs and Administration) and regional archives (State Archives in Kielce and its branches in Jędrzejów, Pińczów, Sandomierz and Starachowice, State Archives in Radom and the Archives of the Voivodship Board of the Polish Peasant Party in Kielce). The author has also made use of the rich literature dealing with the subject, including, what is worthy of notice, unpublished reminiscences and accounts from Professor S. Iwaniak's collection. Miernik has presented a wide range of peasant behaviours and attitudes to collectivisation, including those which went beyond the traditional concept of social resistance. He has tried to present the peasants' common consciousness in that period, making use of information on rumours current in villages and other manifestations of what was regarded as hostile propaganda. On the other hnd, he has included a great deal of interesting information on the forms of peasant resistance which have not yet been considered in historical studies. (*DJ*)

Mniejszości narodowe w Polsce. Państwo i społeczeństwo a mniejszości narodowe w okresach przełomów politycznych, 1944–1989 (National Minorities in Poland. The Attitude of the State and Society to the National Minorities at the Time of Political Turning Points, 1944–1989), ed. Piotr M a d a j c z y k, Warszawa 1998, 293 pp., index of persons.

This collection of studies is the result of a research conducted at the Institute of Political Studies of the Polish Academy of Sciences in 1996–1998 and financed by the Committee for Scientific Research. As has been pointed out in the preface, the aim was to analyse the Polish authorities' policy towards the national minorities and its results, the reaction of the minorities and their relations with the rest of society. The key turning points, the main subject of the analysis, were: the years 1944–1947, a period of "the formation of the communist system, of the creation of the state's policy and implementation of the idea of nation–state"; 1948–1950, "the beginning of the Stalinist period when the system of repression was intensified but when at the same time nationality questions were pushed to the background, stress having been laid on class questions"; 1956–1960, "increased control over the minorities and liquidation of the vestiges of their organisational independence"; 1980–1981, "the period of «Solidarity» when the minorities acquired new opportunities of acting and of expressing their needs". The authors have but slightly exceeded this date, outlining the developments until the end of the 1980s. The volume contains essays by Eugeniusz M i r o n o w i c z (Byelorussians), Piotr M a d a j c z y k (Germans), Andrzej M i r g a (*Romas — the emergence of their political identity*), Roman D r o z d (*Ukrainians in Poland at the political turning points of 1944–1981*), and Alina C a ł a (Jewish minority). (*DJ*)

Zbigniew N a w r o c k i, *Zamiast wolności. UB na Rzeszowszczyźnie 1944–1949 (Instead of Freedom. The Security Office in the Rzeszów Region 1944–1949)*, Rzeszów 1998, Instytut Europejskich Studiów Społecznych w Rzeszowie, 300 pp., bibliogr., index of persons, sum. in English and Russian.

This is the first extensive attempt in Polish historiography to analyse the activity of a voivodship office for public security on the basis of not only party documents, law court records and the existing literature but, first and foremost, on the basis of documents issued by security offices in the Rzeszów voivodship. The author describes the establishment and expansion of security offices in the Rzeszów region and the methods applied by them (including networks of agents, the struggle to liquidate the Polish underground state, co-operation with Soviet security organs, the functioning of prisons and arrests). Nawrocki shows that some 480 functionaries worked in the voivodship's security apparatus in 1944–1949; most of then belonged to the Polish Workers' Party and were of peasant descent. The author describes the activity of this apparatus during the referendum and elections to the Sejm and the repressive measures applied againts members of the Polish Peasant Party and the Labour Party. He has interestingly documented the influence exerted by the Security Office on some social organisations and vocational groups (Union of Polish Youth, Union of Polish Scouts, teachers, pupils, the Catholic Church, peasants in the initial period of collectivisation). (*DJ*)

Piotr O s ę k a, *Syjoniści, inspiratorzy, wichrzyciele. Obraz wroga w propagandzie Marca 1968 (Zionists, Instigators, Trouble–Makers. The Image of the Enemy in the Propaganda Launched in March 1968)*, Warszawa 1999. Żydowski Instytut Historyczny, 270 pp., bibliogr., annex.

The study is an attempt to reconstruct the image of the enemy in the "anti–Zionist" propaganda conducted between June 1967 and December 1968. The author has analysed over 20 national papers and local papers from the towns "which alongside Warsaw, were most closely linked with the March events", that is, Cracow, Gdańsk and Łódź. "During the writing of the book the author tried to pretend to be head of the Press Bureau of the Central Committee. He produced full instructions (which never existed in fact) for all propaganda functionaries in People's Poland in the years 1967–1968" — as we read on page 15. The individual elements of the image of the enemy are presented in successive chapters: *Pen Portraits, Biography, The Aims and Methods of the Activity, Foreign Allies, Outlook on the World, Children*. The last chapter departs from this scheme for in it the

author tries to define what the anti–Semitism of March propaganda consisted in. In conclusion he says that the definition of the enemy responsible for "errors and distortions" was deliberately ambiguous in the texts he analysed, for it made it possible to place personages from the top authorities on the list of traitors, but it also enabled "the common people to realise that the hunted enemy was the hated local party despot". The slogans that were the most frequently used in March propaganda were: "Let's purge the party of Zionists", "Students, go back to universities, writers, go back to writing" and "More Children of Workers and Peasants at Universities". In the author's opinion, "these demands were in fact a call for yet another revolution; this was never explicitly expressed but was the essence of the whole March rhetoric".

The study is supplemented by a valuable annex containing texts of the most characteristic and popular articles published at that time. (DJ)

> Czesław O s ę k o w s k i, *Wybory do Sejmu z 19 stycznia 1947 roku w Polsce (The Elections to the Sejm Held in Poland on January 19, 1947)*, Poznań 2000, Wydawnictwo Poznańskie, 363 pp., bibliogr., index of persons, texts from sources.

More than a half of the book consists of documents dealing with the elections; some are general, others deal with the course of the elections in the voivodships of Cracow, Bydgoszcz, Kielce, Rzeszów, Warsaw and Poznań; they were issued by the State Security Commission, the Ministry of Public Security and its Third Department, and security offices. The author analyses the work on the electoral law, the authorities' preparations for the elections, the pre–election political and propaganda campaigns (conducted by the Polish Workers' Party and its allies, as well as the political opposition, organisations striving for independence and the Catholic Church), the attitude of society to the elections and the course of the elections. For lack of sources the author, despite thorough research, has been unable to state unequivocally to what extent the elections were rigged by the Polish Workers' Party with the help of functionaries of the Soviet Ministry of State Security. (DJ)

> Andrzej P a c z k o w s k i, *Od sfałszowanego zwycięstwa do prawdziwej klęski. Szkice do portretu PRL (From a Falsified Victory to Real Defeat. Sketches to the Portrait of the Polish People's Republic)*, Kraków 1999, Wydawnictwo Literackie, 241 pp., index of persons.

This is a collection of essays which were published earlier in specialistic periodicals or read at international conferences. As the author says, they do not make up a cohesive whole and are but small contributions to political historiography. In the essay *The Referendum of June 30, 1946. A Preliminary Balance Sheet*, the author estimates that no less than 33 per cent of those taking part in the referendum voted three times "no" while about 26–28 per cent voted three times "yes". The essay *Terror and Control: The Functions of the Security Apparatus in the Communist System, Poland 1944–1956* presents the results of Paczkowski's many years of study on the Polish security apparatus. It contains information on the numerical strength of the Polish security service and the terror and repressive measures used by it. As of January 1, 1953, the general register of the Ministry of Public Security contained 5.2 million cards of persons regarded as suspicious. The next two essays (*The Mechanism of Introducing Martial Law* and *Poland 1986–1989: from Co–optation to Negotiations*) are the result of the author's research into the last phase of the Polish People's Republic, a research undertaken when he was an expert in the Sejm's Commission of Constitutional Responsibility. In the final essays (*Black–White and White–Black, that is, a History of Latest History, The Polish People's Republic in Social Memory, Historiography and Politics*, and *The War for the Polish People's Republic*) the author evaluates the achievements of historiography dealing with the history of post–war Poland and the social

and political conditions determining attitude to the history of the Polish People's Republic. (DJ)

> *Przesiedlenie ludności polskiej z kresów wschodnich do Polski 1944–1947 (The Resettlement of the Polish Population from Poland's Pre–War Eastern Territories to Poland 1944–1947)*, selected and edited by Stanisław C i e s i e l - s k i, prefaced by Włodzimierz B o r o d z i e j, Stanisław C i e s i e l s k i and Jerzy K o c h a n o w s k i, Warszawa 1999, Wydawnictwo NERITON i Wydawnictwo Instytutu Historii PAN, 469 pp., index of persons.

This is a source publication containing 213 documents concerning the resettlement of Poles; most of the documents come from the sets of the State Repatriation Office and the Polish Republic's General Plenipotentiary for Repatriation kept in the Archives of Modern Records in Warsaw. The few but important materials from the sets Ministry of Recovered Territories, Ministry of Information and Propaganda, and Ministry of Public Administration also come from these archives. The editor has also included source texts found in the Central Military Archives and the Archives of the Ministry of Foreign Affairs as well as in Stalin's special file from the State Archives of the Russian Federation in Moscow and some local archives. The aim of the publication is to present as full a picture of the repatriation as possible. This is why the volume includes the texts of interstate agreements on population transfers, executive instructions to the agreements, letters of state leaders, reports on the resettlement operation in which attention is drawn to transport difficulties, etc. In order to depict the realities of the operation, the authors have included accounts by Poles who encountered difficulties in their attempt to leave for Poland, letters and complaints about resettlers' life, conflicts that arose when repatriates were settled on ex–German farms, etc. The documents are preceded by a competent introduction, in fact an historical study on the resettlement, which takes into account the latest results of research. (DJ)

> Paweł S o w i ń s k i, *Komunistyczne święto. Obchody 1 maja w latach 1948– 1954 (The Communist Feast–Day. Celebrations of May Day in 1948–1954)*, Warszawa 2000, Wydawnictwo TRIO, 131 pp., bibliogr., 22 ills.

The author set himself the task of "pointing out the basic principles of the idea of feast–day during the Stalinist period". This is why, rather provocatively, he did not pay special attention to the turning points he had chosen (1948–1954), for in order to achieve his aim he "did not have to analyse the course of all processions in the Stalinist years in Poland". From the point of view which *a priori* assumes stability, neither the year 1948 nor 1954 was a turning point. The author believes that "the concept of May Day was in shape and expression coherent from the beginning of the Communist rule. Possible changes in accents or such developments as changes in the intensity of terror did play a role but they did not decisively undermine the basic principles of the idea of celebration".

The subject has imposed the kind of sources used by the author. Sowiński has not confined himself to archival files (he has made use of about 50, mainly those created by the respective departments of the Central Committee of the Polish United Workers' Party, structures of the Chief Board of the Polish Youth Union, the Ministry of Public Security) but has also made a pioneering attempt to analyse films. What is interesting is that he has examined not only film chronicles but also occasional films made specially for May Day and pre–technical–treatment materials which were never shown. As regards literature, he has examined not only papers concerning Poland's history but also monographs dealing with May Day as a cultural phenomenon (studies by Emil D u r k h e i m, John H u i z i n g a, Ortega y G a s s e t, Erving G o f f m a n and Mircea E l i a d e). Sowiński describes preparations for the holiday, supervision and control of the participants, the course of processions. He examined the holiday's antinomies and the opinions of

the general public. We learn that the period preceding May Day was a time of extra mobilisation of the security apparatus, which intensified its "operational activity". This meant preventive arrests of people who might behave improperly during the holiday, sow "defeatism" and spread "hostile whispering propaganda". The author depicts how the traditional cultural elements anchored in Catholicism were combined on the occasion of May Day with attempts to create a new secular ritual. (DJ)

Dariusz S t o l a, *Kampania antysyjonistyczna w Polsce 1967–1968 (The Anti–Zionist Campaign in Poland 1967–1968)*, Warszawa 2000, Instytut Studiów Politycznych PAN, 414 pp., bibliogr., index of persons and pseudonyms, annex, sum. in English.

The book is devoted to one of the aspects of what is known as the March 1968 events in Poland. The word "anti–Zionist" is used perversely (it is in italics in the text), for as the author points out, the anti–Jewish campaign was paradoxically also directed against Poles. The book covers the period between June 1967 (the Arab–Israeli war and its repercussions in Poland) and the end of 1968. In the last chapter (*The Shadow of March*) Stola analyses the way the Polish authorities treated March 1968 up to 1988. On the basis of a thorough examination of accessible documents of the Central Committee of the Polish United Workers' Party, the Ministry of Internal Affairs interviews, accounts of participants in the events and some organisers of the campaign, he analyses the activity of such institutions as the Central Committee of the Polish United Workers' Party, the armed forces and the Ministry of Internal Affairs, the growing political conflicts over the March events, the anti–Jewish campaign and its social reverberations as well as the emigration from Poland at that time. Stola estimates that some 13,000 persons left Poland after March 1968; he also presents a social characterisation of the emigration. It is worth pointing out that the book presents not only the political but also the social aspect of the anti–Jewish campaign. (DJ)

Krzysztof S z w a g r z y k, *Jaworzno. Historia więzienia dla młodocianych więźniów politycznych 1951–1955 (Jaworzno. History of a Prison for Juvenile Political Prisoners 1951–1955)*, Wrocław 1999, Wydawnictwo "Klio", 431 pp., bibliogr., index of persons and geographical names, list of juveniles imprisoned at Jaworzno in 1951–1955, 24 ills.

In 1951, on the basis of a Ministry of Public Security's decision, an experimental prison for juveniles was built at Jaworzno to resocialise prisoners by methods invented by the Soviet pedagogue Antoni M a k a r e n k o. By the end of 1955 when the experiment was given up, over 10,000 prisoners aged 17–21 had passed through the prison; among them were about 3,500 juvenile political prisoners, mostly members of youth organisations fighting for Poland's independence. They were sent to hard labour in local mines, on building sites and in a factory producing standardised parts of houses. The author has found archival materials depicting the activity of the camp, including records of investigated prisoners, court and militia records, and documents of Regional Inspectorates of the Prison Service, which are all kept in the State Archives in Katowice. He has also amassed several score accounts by former prisoners of the camp. In his book Szwagrzyk discusses the methods of political indoctrination used in the prison, the character of the prisoners' work, the forms of resistance, escapes, suicides, instruction and the revolt which broke out on May 15, 1955. He takes a critical view of many question which have not yet been explained, e.g. the alleged recruitment of prisoners for the Korean war. He depicts the characteristic features of political and criminal prisoners and members of the prison service. He demytholigises the bright picture of the camp presented in texts written by Kazimierz K o ź n i e w s k i and Aleksander L e w i n as late as the end of the sixties and the beginning of the seventies. "For thousands of juveniles who passed through Jaworzno", concludes

the author, "the time spent there meant nothing but hunger, killing work, dark cells, harassment and ceaseless political indoctrination. It also meant the illnesses contracted during the work in mines or production departments and unrecorded repression which went on for dozens of years after release from the prison. During my three years of work on the monograph concerning the prison for juveniles I did not meet a single former prisoner who held another view". (DJ)

Wojciech T o m a s i k, *Inżynieria dusz. Literatura realizmu socjalistycznego w planie "propagandy monumentalnej" (Soul Engineering. The Literature of Socialist Realism in "Monumental Propaganda")*, Wrocław 1999, Wydawnictwo Leopoldinum Fundacji dla Uniwersytetu Wrocławskiego, 201 pp., bibliogr.

As the author explains in the preface, this is a book "on the literature of socialist realism and its place in the venture which I call «monumental propaganda»". Tomasik's aim was to show writers' co–operation with representatives of other professions — town planners, architects, engineers — so as to depict "the correspondence of the arts". The monograph contains the following essays: *Literature without a literary character. On socialist realist literature and research on it; Can architecture replace literature?; The cemetery and the garden. The decoration of Warsaw's symbolic space; Between the East–West Thoroughfare and the Palace of Culture. Two phases of Polish Stalinist culture; The Harmony of people and machines. Socialist realist pictures of the "new man"; Totalitarian or total? Stalinist culture in the light of contemporary studies*. In this work, which discusses so many subjects, Tomasik tries to prove that art was regarded as an element of monumental propaganda already at the birth of Soviet art in Russia. He says that socialist realism was marked by opposition to the isolation of art. An art that was a setting for state ceremonies and manifestations was the ideal. On the basis of Polish socialist realist texts he tries to show that "architecture used the language of literature" and that the construction of new architectural projects (Palace of Culture and Science, Marszałkowska Housing Estate, East–West Thoroughfare) and the plans to rebuild the existing objects (Citadel) were subordinated to the ideological principles of communist power. Tomasik asserts that socialist realist art was a unisex art in which women acquired male features and machines were the object of love ecstasy. (DJ)

Ewa W a s z k i e w i c z, *Kongregacja Wyznania Mojżeszowego na Dolnym Śląsku na tle polityki wyznaniowej w Polskiej Rzeczypospolitej Ludowej 1945–1968 (The Congregation of the Mosaic Denomination in Lower Silesia against the Background of the Polish People's Republic's Religious Policy 1945–1968)*, Wrocław 1999, Wydawnictwo Uniwersytetu Wrocławskiego, 192 pp., bibliogr., annex, 14 phots., summary in Hebrew, English and German.

Against the background of Poland's religious policy the author presents the religious life of the congregation of Jews who after World War II settled in Lower Silesia and the extent of "the freedom of religion which the adherents of the Mosaic faith were allowed to practise in this area in post–war Poland". Waszkiewicz has analysed this question mainly on the basis of acts of the Jewish Commune in Wrocław, documents found in the Yad Vashem Archives in Jerusalem and in the Diaspora Archives in Tel–Aviv. She has also made use of materials from the State Archives in Wrocław, Archives of Modern Records and Archives of the Ministry of Internal Affairs and Administration. On the basis of the Ministry of Public Administration's circular of February 6, 1945 and the amended law on associations of August 5, 1949 Waszkiewicz analyses the situation of the Jewish community in Lower Silesia, the reconstruction of Jewish religious life in post–war Poland, the basis principles of the law concerning religion in the Polish People's Republic and the activity of the Jewish Religious Congregation in Wrocław. The

analysis is brought down to the closure of the Wrocław "White Stork" synagogue in March 1968. The author distinguishes three stages in the state authorities' policy towards the Jewish religious congregation: 1. the years 1945–1949, when the authorities' interference in the life and activity of the Jewish religious congregation was insignificant; 2. the years 1949–1957, a period of a more restrictive policy, which was reflected in the introduction of concessions for goods necessary for the functioning of the congregation; 3. the years 1957–1968 marked by the development of an unfavourable political atmosphere and the appearance of anti–Semitic excesses. On the basis of her analysis the author comes to the conclusion that in the three periods reviewed by her "the Jews in Lower Silesia could cultivate their religion and preserve their religious distinctness". (DJ)

Wizja Polski na łamach "Kultury" 1947–1976 (The Vision of Poland in the Columns of "Kultura" 1947–1976), edited, prefaced, annotated and indexed by Grażyna P o m i a n, Lublin 1999, Wydawnictwo Uniwersytetu Marii Curie–Skłodowskiej, vol. I, 441 pp., vol. II, 455 pp., index of persons and pseudonyms.

Grażyna Pomian' anthology of texts published in the periodical "Kultura" (published in Paris) from its establishment to 1976 is not a critical edition. The articles have been reprinted as they appeared in "Kultura", save for some indispensable orthographic and punctuational corrections and a few abridgements. The texts have been grouped in the following thematic bloces: I. *Poland from near and far*; II. *Evaluations and Prognoses*; III. *The Intellectual in People's Poland*; IV. *The Church and Modernity*; V. *Poles and Aliens*; VI. *Poland — Its Neighbours — Europe*; VII. *The Opinions of Poles Abroad and in Poland on the Polish People's Republic* (sections: *The Case of Miłosz*; *Stefan Kisielewski and "Kultura"*; *Discussions on the Polish People's Republic*). The author of the selection has preceded each thematic bloc by a short preface which sets the texts in a broader context of the discussions published in "Kultura" and Poland's history. The anthology includes opinions expressed by "Kultura's" columnists as well as by incidental authors. The basic criterion was the weight of their opinions and observations from the point of view of the problem discussed. The reader will find articles by Juliusz M i e r o s z e w s k i, Stanisław M a c k i e w i c z, Józef M a c k i e w i c z, Zbigniew J o r d a n, Konstanty A. J e l e ń s k i, Józef Ł o b o d o w s k i, Stefan K i s i e l e w s k i, Józef C z a p s k i, Czesław M i ł o s z, Zygmunt Z a r e m b a, Leszek K o ł a k o w s k i, Jacek K u r o ń, Wiktor W o r o s z y l s k i, Zdzisław B r o n i a r e k and Bolesław S u l i k. (DJ)