glossary of terms not translated, a genealogy (name) index, a locality index, and a general topic index. There is also a complementary collection of 29 photographic reproductions of selected letters, passports, and other iconographic material.

The documents themselves contain a wealth of information on the social, ethnic, political, and economic environment of the countries of origin and destination; and on many aspects of the passage itself. Although the reader will glean much such general information, these are necessarily very personal statements, rich in fascinating detail revealing economic, cultural kinship, even psychological information about the writers and addressees. Although it may sound maudlin in today's detached academic environment, these letters show the courage and character of these people. One impression the reader takes away is of intense emotion—of homesickness and loneliness for loved ones left behind, of experiences both traumatic and exhilarating, and of apprehension and optimism regarding what the future will hold. The emotional load is usually implicit, but matter-of-fact reporting often gives way to stronger sentiment. In the unfortunate terminology of some social historians, the immigrant masses are usually "inarticulate." These letters, and the story of their collection and publication, show that the problem lies not with the people's inability to articulate, but with the historian's difficulty in recovering their voices.

Such observations are the more poignant because none of these letters reached the intended recipient. That is a first source of frustration for the sensitive reader, and a sad commentary on the relationship between the nation-state as embodied in the tsarist administration in Russian Poland and the people under its rule. The letters were among the hundreds of thousands confiscated by the government, read and summarized by censors, and sent to local police to facilitate surveillance of the addressees—all in an effort to stop the flow of illegal emigration. The second source of frustration is that this is only a surviving fragment of the great mass of violated correspondence eventually collected and stored in a Warsaw warehouse. In 1941 Polish historian Witold Kula chanced upon this immense resource, but he was able to preserve only the few letters he had taken out for research purposes. The rest were destroyed along with Warsaw itself later in World War II.

What remains, and has been so conscientiously presented in this volume, is a tribute to Kula and his collaborators in the original Polish edition of 1972, and to the meticulous work of Josephine Wtulich in the translation, introduction, and additional annotation and indexing. But most of all it serves as the witness of those who wrote the originals, who by these documents emerge from the obscurity of the "huddled masses" to achieve a place in history commensurate with their humanity.

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This is an unabashedly self-justifying, polemical book. Arguing that contemporary Polish political programs are influenced by the Poles' perception of their past, so that history "serves for them as a sort of sui generis national ideology," Bromke demands a more systematic study of Polish history in order to ascertain "some regularities." (p. viii) While not necessarily critical (as he should be) of the politicization of Polish history, Bromke rather takes issue with what he perceives as the two dominant trends over the past four decades: the unpopular Marxian school, with its class interpretation and largely simple parroting of Soviet views, and the predominant romantic, or the Warsaw school of
Polish history. The latter takes a linear approach to the Polish past, viewing it as a continuous struggle to regain independence, a struggle whose sacrifices, no matter how great and costly, will ultimately be rewarded. Bromke (unjustly in the reviewer's opinion) blames this school, which overshadows realist currents, for a revival of idealism in Polish politics in the 1970s and 1980s. The Warsaw school, therefore, is Bromke's polemical target as he restates his own cyclical model of Poland's recent past, which he first outlined in 1967 in Poland's Politics: Idealism vs. Realism, and which he cites continuously in the present work. Bromke wants a synthesis between the extremes of idealism and realism in Polish history and politics, a synthesis premised upon a careful sorting through of the ideas and writing of Roman Dmowski, who, Bromke argues, possessed a profound grasp of realpolitik. Bromke's call for a synthesis based upon a Dmowski revival, however, seems to amount to little more than the replacement of the romantic view of the Polish past with that of Bromke, who, like Dmowski, believes that Polish national policy must be formulated within the context of Poland's acute geopolitical limitations.

To support his views, Bromke appendes an interesting and valuable selection (nearly half the book) of twentieth-century Polish political writers who works deal with the dichotomy between idealism and realism in Polish politics, the nature of modern Polish nationalism and the role of Catholicism in Poland, and Poland's relationship with Russia and the Soviet Union. This gallery of realists includes the National Democratic leader and theoretician, Roman Dmowski; the ZNAK Catholic activist, Stanisław Stoma; the pro-government sociologist, Jan Szczepanski; the pro-government Catholic politician, Janusz Zablocki; the historian Andrzej Walicki; the sociologist Aleksander Gella; the former Solidarity activist Aleksander Hall; and two prominent church leaders, Stefan Cardinal Wyszynski and John Paul II.

According to Bromke's "laws" of Polish history, the country's story may be neatly fitted into a pattern of recurring cycles of idealism and realism. This paradigm, while attractive because of its simplicity, tends to ignore the coexistence of such trends, the profound programmatic differences which often separate those who share tactical similarities, and the fact that history is not made with the precision of a Swiss watch. This reviewer has made these points elsewhere (See Realism in Polish Politics: Warsaw Positivism and National Survival in Nineteenth Century Poland), although Bromke chooses to draw opposite conclusions, claiming that my work confirmed his cyclical interpretation of Polish history. Bromke may also be criticized for ignoring the considerable recent Polish scholarship on the various realist currents in modern Polish political culture, omitting from his bibliography works by Barbara Skarga, Wojciech Modzelewski, Andrzej Jaszczyk, and, most notably, Marcin Krol. Despite Bromke's concern about the predominant influence of the Warsaw school on the Polish mind, realism does exist as a significant element in Polish political culture and history.

This work's partisanship and academic shortcomings limit its scholarly value, although it does have a value as polemic. Bromke writes for a Polish as well as for an American audience. His views, while unpopular with many Polish political activists and scholars whom Bromke dismisses as dangerous radicals and to whom he refuses to concede the inherent realism of their programs, nevertheless merit consideration because of that rejection. Bromke's Dmowski synthesis—the active engagement in the economic and cultural strengthening of the nation, even under the auspices of an alien regime, while patiently awaiting the appropriate moment to regain independence—is received with understandable widespread hostility by most Poles, who view cooperation and collaboration with a regime they consider illegitimate as distasteful in the least and unpatriotic at the worst, and who have themselves resorted to non-violent alternatives to find a better life. The general Polish dislike of cooperation and collaboration, nevertheless,