

THE ORIGINS OF POLISH SOCIALISM: THE HISTORY AND IDEAS OF THE FIRST POLISH SOCIALIST PARTY, 1878-1886. By *Lucjan Blit*. International Studies, published for the Centre for International Studies, London School of Economics and Political Science. Cambridge and New York: Cambridge University Press, 1971. ix, 160 pp. \$10.00.

This brief book examines the origins, short-lived activities, and precipitous demise of the Polish Social Revolutionary Party—Proletariat. Decidedly internationalist in its program, the party represented the first appearance of an antipatriotic faction in Polish Marxism and may be viewed as the spiritual antecedent of the SDKPiL (Social Democratic Party of the Kingdom of Poland and Lithuania) of the 1890s. The author treats the early history of the Proletariat as a biographical reflection of its founder and principal spokesman Ludwik Waryński. Of petty gentry background, Waryński rejected both the patriotic tradition of his own class and the cautious rationalism of the Warsaw positivists. Though drawn to Marxism, Waryński and his followers remained spiritually allied with the Russian *narodnik* movement in which they had received their revolutionary baptism. Their unwillingness to countenance an appeal to Polish patriotism (against the urgings of Marx, Engels, and the First International) stemmed from their belief that such a step would serve to blur class distinctions and return political initiative to bourgeois hands. Though granting that any political party in nineteenth-century Poland which purged Polish independence from its platform stood little chance for success, Blit persuasively argues that the Proletariat made a significant contribution to radical Polish politics by directing popular indignation against social injustice and away from a hitherto exclusive preoccupation with national self-interest.

Blit's study synthesizes the rich Polish literature on early Polish socialism (especially the vast monographic work on the Proletariat by Leon Baumgarten) and uses the extensive published documents that have appeared recently in Poland. However, Blit is more at home in his descriptive passages on the personalities and activities of the *Proletariatczycy* than in sifting through the polemics which have absorbed Polish historians of the origins of Polish socialism.

Coupled with a recent study by the West German historian Ulrich Hausteine (*Sozialismus und nationaler Frage in Polen*, 1969), Blit's work opens to students of Marxism who are not versed in Polish the intriguing Polish chapter in the early history of European socialist parties which regrettably has received little attention in Western accounts. From this first installment of a purported multivolume history of Polish socialism, readers may look forward to Blit's subsequent contributions.

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HUMANIZM SOCJALISTYCZNY. Special issue of *Studia Filozoficzne* for the Twenty-fifth Anniversary of the Polish People's Republic. Instytut Filozofii i Socjologii, Polskiej Akademii Nauk. Warsaw: Państwowe Wydawnictwo Naukowe, 1969. 445 pp. 30 zł., paper.

A group of Marxist and non-Marxist Polish sociologists and philosophers associated with the magazine *Studia Filozoficzne* celebrated the twenty-fifth anniversary of the Polish People's Republic with a collection of articles whose aim is to show the

broad perspective and long historical tradition of "socialist humanism." The collection is divided into four parts.

The first section is composed of essays on the origin and development of European humanism. Kazimierz Kumaniecki, an outstanding representative of the older generation in this volume, is the author of the opening essay, "The Ancient and the Contemporary." Kumaniecki expresses the hope that today we will re-discover the greatness of classical culture as the men of the Renaissance did, and thereby move back toward our rational, secular, and progressive tradition. Four other essays are devoted to the following problems: "Humanism Before Protagoras" (S. Jedynak), "Horace's Humanitas" (L. Winniczuk), "The Participation of Arabic Philosophy in the Formation of the West European Renaissance" (A. Mrożek), and "Renaissance Humanism: The Autonomy of the Individual and Society" (A. Kuczyńska).

The second part deals with the "Assumptions of Marxist Humanism," and consists of four essays by Marxist philosophers. Marek Fritzhand offers quite an interesting discussion of various concepts of humanism and raises the question whether it is possible to define "humanism" adequately. He assumes that there are three methods which can lead to a definition—linguistic, comparative, and historical. Using these methods one can define an "authentic humanism," which would be neutral and neither perverse nor evaluative. Fritzhand is convinced that a scientific dialogue must result in acceptance of this mutation of humanism, which is commonly called socialist Marxist humanism. He tries to forget that there are non-Marxist socialists and that Marxists themselves are divided. Marx's concept of labor and its relation to his concept of man is the subject of the next essay, by Aleksander Ochocki. This old problem of Marxist philosophy is systematically rediscussed by the author, who is rather faithful to Marxist orthodoxy. The next two essays, by Kazimierz Ochocki and Stanisław Kozyr-Kowalski, are classic examples of the Marxist apologetic attitude toward the orthodox tradition of "party science." Ochocki lampoons the only group of Polish Marxists who in the late fifties and sixties were beginning to think independently: Leszek Kołakowski, Zygmunt Bauman, Bronisław Baczko, and Adam Schaff are criticized for their "anthropological and scientific revisionism." Kozyr-Kowalski offers a polemic on S. Amsterdamski's views of the "naturalistic materialism" of Engels and Marx and on the views of one of the most independent-minded historians of social thought, Andrzej Walicki.

The third part of the collection, entitled "Tendencies and Antinomies of Bourgeois Humanism," presents a Marxist answer to the main Western approaches to the problem of humanism. The author of the first essay, Tadeusz M. Jaroszewski, describes the main efforts of three Western existentialists to get out of the "vicious circle of 'cogito.'" Kierkegaard, Heidegger, and Sartre found no way to escape the human condition, which is determined by "conflict" and "solitude." To these philosophers he adds Kołakowski, who is criticized for his "anarchic voluntarism." The former star of Polish Marxism is now accused by his former student of holding revisionist views—that is, of reducing Marxism to a kind of moral resistance against the old world and treating humanistic ideals of Marxism as a form of "utopian philosophy of history." It should be said, however, that Jaroszewski's criticism takes a polite form of scholarly polemics. Bogdan Urbankowski writes on the weaknesses of "bourgeois humanism" and its failure to overcome

fascist philosophic and literary systems. He compares Thomas Mann and Jean-Paul Sartre with two Polish writers who chose communism: Tadeusz Borowski and Leon Kruczkowski. The author's views on Mann and Sartre are more convincing than those on his fellow countrymen. He has neglected to explain that the passionate acceptance of Communist ideology led Borowski (as it had Mayakovsky two decades earlier) to suicide and Kruczkowski to a position in the Stalinist establishment. Other authors in this section deal with the anthropological and philosophical views of Max Scheler, Carl Jung, and Erich Fromm and with the problem of a dialogue between Christianity and Marxism.

The fourth part, "Problems and Perspectives of Socialist Humanism," opens with an essay by Bogdan Suchodolski on conflicting ideas concerning the education of man and the education of the citizen. It is mainly a review of great historical concepts of education. Among other essays at least three are worth mentioning. Adam Podgorecki writes without Marxist phraseology in his "On the Notion of Evaluation," in which he questions the traditional, positivistic point of view. Zdzisław Cackowski writes on man as a creative being against the background of modern civilization. He discusses the problem of the compatibility of social interests and the individual, as well as the necessity, in a society of sane people, for motivations which override the individual. The closing essay, "Remarks on the Meaningfulness of World View Problems," is by Leszek Nowak. The aim of these "Remarks" is to show the differences between interpretations and predictions made by a humanist and those made by a "creator of a world view," or ideologist.

The volume contains a good deal of interesting and useful material, but the non-Marxist reader may well sigh after closing the book and think how much more interesting Polish philosophy would be without its ideological flavor.

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THE SMALLEST SLAVONIC NATION: THE SORBS OF LUSATIA. By Gerald Stone. London: The Athlone Press of the University of London. New York: Oxford University Press, 1972. xiv, 201 pp. \$12.00.

The Sorbs of Lusatia (they call themselves Serbs) have been the least known of all the Slav nations. Since the appearance of Dr. Stone's book, however, there is no longer any excuse for ignorance concerning their past and present fate. The volume contains chapters on their history, language and literature, folkways and folklore, music, and "position today," and a brief introduction deals with the location of the Sorbs, about which otherwise well-informed Slavists of the Western world are sometimes a little shaky, and the nomenclature used in regard to their group. The work is not only based on extensive reading in German, Sorbian, and other Slavic languages, it is also the result of personal acquaintance with the present-day Sorbs and their land.

Alone among the Slav peoples the Sorbs have never achieved even quasi statehood. Thus their history is almost exclusively social and cultural history, centering on literature and folk culture and the struggle to maintain the language against Germanization. Even today, though the Communist government of East Germany has given the Sorbs a considerable measure of cultural autonomy and legal guarantees more favorable to national growth than they ever possessed in the