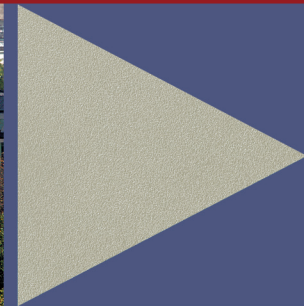
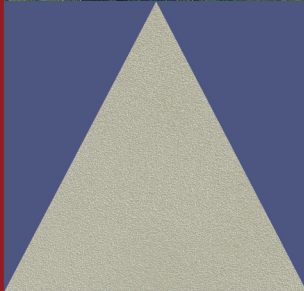


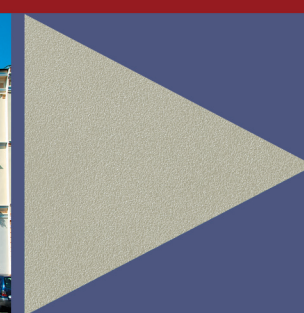
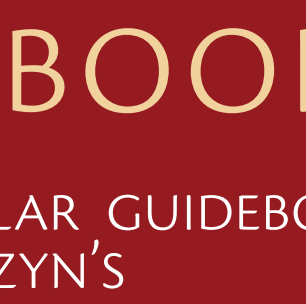
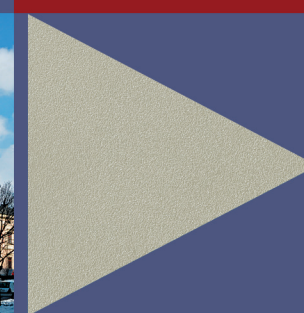
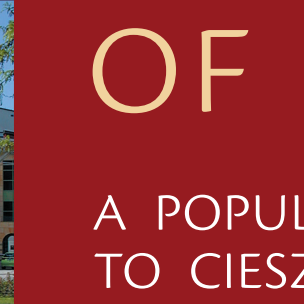
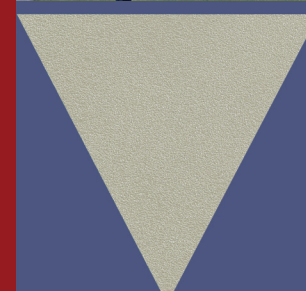
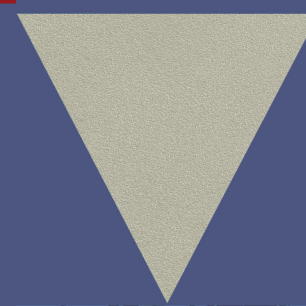
HENRYK HOLLENDER

A TOWN OF BOOKS

A POPULAR GUIDEBOOK TO
CIESZYN'S
LIBRARY AND ARCHIVE
COLLECTIONS



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EDITOR'S PREFACE



Cieszyn is the only Upper Silesian town whose archives, collected for centuries, have survived almost intact, as have its public and private library collections. Divided into more than a dozen separate sets, they comprise altogether an impressive number of priceless materials, including some 900 metres of historic records, 18,000 inventory units of manuscripts, 24,000 volumes of pre-1801 imprints and 150,000 volumes of 19th- and 20th-century prints. These items are archives, manuscripts and prints produced in the region as well as writings from all over Europe, which, reaching Cieszyn Silesia from the Middle Ages, inspired the development of the regional culture and shaped its character. You will find here works written in most European languages, originating from a variety of national and religious identities and representing all the major ideas developed in European culture. Because of its provenance, its contents and its history defined by centuries-old links with the region, the assemblage—both as a group of collections and an assortment of individual items, many of them precious and unique on a universal level—is not only the most important treasure of the region's written culture (on both sides of the Polish–Czech border) and a major source for any research on its past, but also a significant element of Europe's cultural heritage. The collections are also a factor determining the unique position of Cieszyn within Upper Silesia, where the continuity of collecting historical records and books was broken, and the collections of a similar nature were lost or they were created only in the 20th century by putting together collections assembled in other regions.

Today most of the old library collections are held within Książnica Cieszyńska, while most archival materials are housed by the Cieszyn Branch of the State Archives in Katowice. The rest are owned by the institutions that once created them: the Tschammer Library and Archives function within the Lutheran Parish; the Deanery Library is owned by the Church of St. Mary Magdalene (now on long-term loan to Książnica Cieszyńska); the Archives and Library of the Hospitaller Brothers of St. John of God belong to their monastery and a large part of the book collection of the former Town Museum is held by the Museum of Cieszyn Silesia. Unfortu-

nately, until recently only Książnica and the State Archives had the institutional, organisational and technological solutions needed for the protection, conservation and study of the collections while making them available to the public. Items located in the remaining institutions did not have proper protection and which is even worse, most of them were in very bad shape. They were damaged in various ways, which is characteristic of all the collections in Cieszyn's archives and libraries and comes from the fact that these materials were stored in inadequate conditions, frequently moved and also suffered during the catastrophes which had visited the town in the past. Also, the inventorying and processing of the materials, which bears on their safety and the possibility of making them available to the public, was far removed from the standards required by regulations. Apart from raising fears about the safety of Cieszyn's library and archive resources, this situation significantly reduced the possibility of using them for scholarly purposes and thus left them on the periphery of cultural exchange.

The project called "Preservation and restoration of Cieszyn's written heritage" was carried out in Cieszyn in the years 2007–2010 with financial resources coming from the EEA (European Economic Area) Financial Mechanism and a grant from a promissory note from the Minister of Culture and National Heritage. Its aim was not only to stop the processes of destruction endangering the heritage, but above all to create the conditions which would guarantee it permanent safety and make it accessible for scholars and people of culture. Therefore, besides modernizing and fitting out rooms, protecting, cataloguing and inventorying the collection as well as digitising endangered items and restoring the most valuable objects, the project also comprised actions aimed at spreading information about the content of the Cieszyn collections and the possibilities of exploring them.

This guidebook is an element of the last-named purpose. It is an individual work of Henryk Hollender, who gave it a shape which marks it out as different from all former works on Cieszyn libraries and archives. A reader interested in comprehensive information about the history and content of the Cieszyn collections will find it here, but the guidebook does not resemble a solemn scholarly compendium loaded with technical vocabulary. The form, content and stories of old manuscripts, incunabula and library and archive resources collected over the centuries are presented in the context of the town's history and the daily life of its inhabitants in olden times. Written in an entertaining, vivid and colourful style, abounding in interesting anecdotes and details connected with the history of local archives and libraries, the guidebook not only reveals many intriguing mysteries of Cieszyn which made it a remarkable "town of books", but also uncovers the pleasures and uses of studying manuscripts and incunabula, old and forgotten, but still beautiful and instructive. Therefore, it must be hoped that it will be read first of all not by experts, but the members of what may be broadly called the cultivated public, who may come to believe that Cieszyn's libraries and archives are not "ivory towers", but places where almost everyone may try to look for the sources of his or her cultural identity and while doing that, to come in touch with the beauty and mystery of old books.

KRZYSZTOF SZELONG
Director of Książnica Cieszyńska

The town of Cieszyn lies in the foothills of the Silesian Beskids on the western edge of the Carpathian Mountains, and to the east of the Ostrava Basin of the River Odra (Oder). The region was long perceived as a part of Poland, Bohemia, and Austria, and always a peripheral part of each of these countries. This periphery, however, once lay on a busy trade route, arguably the most important one in this part of Europe, connecting Poland with the south of the continent, and used in former times for transporting such merchandise as amber from the Baltic Sea.


The conurbation of Cieszyn and Český Těšín on the Czech side, with a combined population of over sixty thousand, lies close to the convergence of the borders between Poland, the Czech Republic and Slovakia. Cieszyn and Český Těšín are separated by the River Olza with two road bridges; there are plans to build three more bridges for pedestrians and cyclists. Over the north bridge looms Castle Hill with a view of the nearby Mount Równica (885 m) and other peaks of the Silesian Beskids, including Skrzyczne (1257 m)—the highest mountain of the range on the Polish side, and Lysá hora (1328 m) in the Moravian-Silesian range on the Czech side. By the turn of the 11th century Castle Hill had become the site of a wooden settlement, and the town of Cieszyn was founded under the Magdeburg Law in 1374 at the foot of the hill. The end of the 13th century marks the creation of the Duchy of Cieszyn, formally dissolved as late as in 1918.

THE DUCHY OF CIESZYN

The Duchy of Cieszyn was the stage for many historical events. However, before the duchy was formed, there was Silesia, divided into ever smaller administrative units by the subsequent Piasts. Mieszko III (1282–1315), Duke of Racibórz, ceded Racibórz to his brother Przemysław, and thus became the first Duke of Cieszyn and founder of the Cieszyn line of the Piast dynasty. Silesia developed well, which was largely due to German settlers who began to establish towns. By 1327, however, the region was no longer Polish, as a number of Silesian dukes paid homage to the Czech king during a formal ceremony in Opava. King Casimir the Great of Poland had to come to terms with the fact that Silesia had become a part of the Czech Crown of Saint Wenceslas. Then, in 1526 Silesia was taken over by the Habsburgs. The last of the Cieszyn Piasts died in 1626 and the whole duchy came under the rule of the Habsburgs who shared power with the so called *Teschener Kammer* (*Komora Cieszyńska*)—an institution managing the combined properties belonging to the Cieszyn dukes. As a result of the First Partition of Poland in 1772, the large area beyond the River Biała, stretching from Oświęcim and Żywiec through Kraków to Lvov and Kolomyia, was incorporated into Austria as a new province of Galicia and Lodomeria. This, with time, contributed to a better economic development of Cieszyn, and, paradoxically, strengthened its ties with Poland, as well as awakening Polish sentiments in the local population. From the 18th century, as a result of a series of wars lost by Austria, most of Silesia, except for the duchies of Cieszyn and Opava (which together became Austrian Silesia) fell into the hands of the Hohenzollerns of Prussia. The area covering Racibórz and Opole had its capital in Berlin until 1945.

As a result of these divisions of Silesia, Cieszyn found itself in the centre of a region with quite stable borders, but changing national identities. The towns of Cieszyn, Skoczów, Fryštát, Karviná and Jablunkov found themselves in the southern part of the duchy, and the River Biała marked its eastern border (so the town of Bielsko was a part of the Duchy of Cieszyn; the town of Biała on the opposite side of the river never became a part of the region). Northern towns included Strumień, Zebrzydowice and Bohumín, with the northern border of the duchy running along the Vistula (today, the Odra (Oder) north of Bohumín marks the Polish–Czech border). Western towns included Polska Ostrawa (now part of Ostrava, Czech Republic) and Frýdek (now part of Frýdek-Místek, Czech Republic). (*Moravská Ostrava* on the opposite side of the River Ostravice and Místek were outside the duchy). Mountain peaks in the duchy included Lysá hora (1324 m), Velký Polom (1076 m), and Barania Góra (1220 m). The Duchy of Cieszyn covered a substantial part of what is now the Upper Silesian Coal Basin (the area between Ostrava and Karviná) and a number of present-day resort towns, such as Wisła and Ustroń. The town of Jastrzębie never became a part of the duchy, even though some tourist maps suggest otherwise. Frýdek, Fryštát and Bielsko were separated from the duchy as early as in the 16th century, and became city-states.



 *Ducatus Teschinensis in Silesia Superiore cum adjacentibus Regnorum vicinorum Hungariae videlicet et Poloniae, nec non Marchionatus Moraviae etc. terminis: mappa specialis, sedulo delineata a Iona Nigrino...* This, history's first map of "The Duchy of Cieszyn in Upper Silesia" with a scale of 1:160,000, was drawn by the Hungarian Jonas Nigrini—a teacher from 1713 in Cieszyn's Lutheran grammar school. It is possible that he himself also made a copper plate etching and coloured prints. The map was not based on any measurements, there was no grid, just a network of rivers, and the roads were not marked. After the publication of the map in 1724, Nigrini was forced to return to Hungary, and his work was confiscated and destroyed. The reason, however, was not these shortcomings. Reportedly, it was because his map showed the old fortifications on the Jablunkov Pass. Today, facsimiles of the copy exhibited in the Museum of Cieszyn Silesia are available for sale. Maps of Cieszyn and Cieszyn Silesia which appeared after the great fire of Cieszyn in 1720 contributed substantially to the strengthening of regional identity.

It is the natural beauty of the Beskids—extolled since the publication of the 18th-century poem about *Lysá hora* by the local priest and poet Ludwik Heimb (1700–1765)—that makes the inhabitants of Cieszyn so attached to the region. Equally captivating is the Rynek, or Town Square, in Cieszyn, hardly changed since the late 15th century, with its gently swelling and sloping surface. On the other hand, the proximity to Upper Silesia—one of the most densely populated regions in Europe and one of the first to be industrialised—gave the people of Cieszyn a good vantage point from which they could observe any economic and social problems that might occur in such a region, and learn appropriate lessons. With the end of the First World War, Cieszyn found itself at the centre of political rivalry between Poland and



Czechoslovakia, both equally determined to incorporate the former duchy into their own country. Despite these problems, the town has preserved its cosy character, enhanced by ample greenery, and serves as an attractive backdrop for meetings between teachers, publishers and clergy, as well as museum and library curators.

Historians emphasise the linguistic, as well as religious diversity of Cieszyn Silesia, which made it impossible for the region to build its identity upon simple criteria, such as ethnicity. Like many other people living on a trade route, and especially close to the border, the inhabitants of Cieszyn have always considered themselves mobile, resilient, and in a way, privileged through exposure to a number of different identities. On the other hand, this openness to other cultures also made them appreciate and safeguard their own, as well as cultivate and protect any differences between them and their neighbours—be it Silesians, Moravians, Poles or Czechs. German settlement was the strongest contributor to city development in Medieval Europe, and here too Germans settled from the very foundation of the region. Apart from Latin and Czech, German was an official language of the Duchy until the end of Austrian rule.

However, the mother tongue spoken at home in Cieszyn as well as in nearby Strumień, Skoczów and Jablunkov was mostly Polish; the vernacular from that period has been preserved in the form of the local dialect, full of foreign influences, which is a sort of identification for those privy to its subtleties.

Town dwellers in Cieszyn Silesia spoke German, Polish and Czech, and Father Leopold Jan Szersznik (1747–1814), an outstanding local teacher and writer of the enlightenment period pointed out in a biographical note devoted to his mother (sic!) that he actually “sucked Latin with his mother’s milk”. Results of ethnographic research suggest that this comment was more than a mere figure of speech—evidence suggests that deeply religious members of traditional cultures could understand liturgical Latin quite well. Moreover, Szersznik’s mother was excep-



Panorama of Cieszyn, as seen from the western (Czech) side in 1734—copper engraving based on Friedrich Bernhard Werner’s pen and ink drawing, showing the Olza River with the bridge, Castle Hill and town centre. Werner was a Silesian drawing maps and landscapes used as map embellishments for Nuremberg based publishers. Number 4 marks the former Gotlieb von Manteuffel’s house, now occupied by Książnica Cieszyńska; number 8 represents the Brothers Hospitallers Monastery, and number 16 is the Church of Jesus, which now houses the Tschammer Library. *Collection of the Museum of Cieszyn Silesia.*



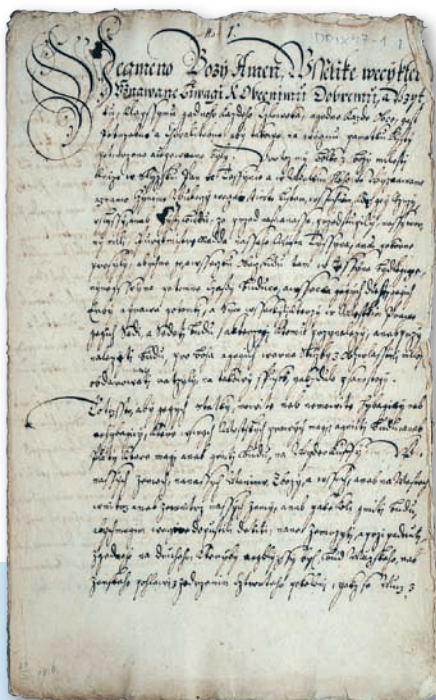
Non-Latin texts were usually printed in Gothic typefaces. The title, loosely translated into English, reads: *Prayers translated from Italian into German, and from German into that which is common in the Duchy of Cieszyn...* This prayer book is often quoted as evidence that the Polish language was common in the 18th-century Duchy of Cieszyn. Published in Brno, the capital of Moravia, 1788, it bears Leopold Szaersznik's signature from 1806. *Książnica Cieszyńska collection.*

tionally well educated for an 18th-century burgher, and doubtless, had access to the well-stocked library of her father, the mayor. With time, she became a member of a local association of Latin proponents. However, it is unlikely that she addressed her son in Latin. In all probability, it was the local Polish dialect, though tinged with Czech and German influences, that was spoken at home.

Szaersznik needed to learn a number of foreign languages for his career. He studied French at school, along with classical languages, and finally German, which he mastered relatively late. After 1800 Szaersznik

attempted to write in literary Polish. Latin disappeared from schools in Cieszyn in the mid 19th century, but the German minority in both parts of the town preserved their own schooling system, even after Poland and Bohemia regained independence.

A babel of different languages resounded in markets and streets, bedrooms and alcoves, workshops and manor farms, but the words were seldom put in writing. People of the Middle Ages rarely used the written word for communication—messages were passed orally, and knowledge was 'stored' in well-trained human minds. Exceptions included expenditure records kept by merchants and craftsmen, regulations, price lists, liturgies and official decisions. Books were usually written and kept by cathedral cities but all of them were a fair distance from the duchy, or monasteries which, fortunately, were quite abundant in the area. The oldest two, dating from the 13th century, were the Benedictine Monastery in Orłowa (now Orlová in the Czech Republic) and the Dominican Monastery in Cieszyn; the latter was closed in 1790, after which Szaersznik took over a substantial part of its book collection. These were followed by the Franciscan Monastery and the Monastery of the Hospitaller Brothers of St. John of God established in Cieszyn in the 15th and 17th century respectively. The latter had a rich collection of medical books necessary for the fulfilment of their charismatic



Cancellaria bohémica at work. Privilege granted by Duke Bolko I to the town of Cieszyn on 28 February 1416—translation from the German original into Czech made in the 16th or 17th century; 4 pages of text, page size 33 × 22.5 cm. *Książnica Cieszyńska collection.*

vocation. The library of the Hospitaller Brothers, which has survived until the present day, will be dealt with more extensively in Chapter 2. Universities flourished in the late Middle Ages attracting many students from Silesia; thus the Academy of Kraków in its golden period between the mid 15th and mid 16th century had nearly a hundred students from Cieszyn Silesia, mainly Bielsko and Cieszyn, who rarely came back to their home towns. Some young noblemen, and even a handful of burghers, from Cieszyn Silesia made it to Western European Protestant and Catholic universities; the official recorded number of these students, calculated for the period between the Middle Ages and the end of the 17th century, is 240. These, in turn, returned to Silesia with books, though not usually large collections, which would be passed down to the subsequent generations.

Czech influences were strong, from the Middle Ages onwards, and became more apparent after the Duchy became a part of the Czech Crown. Cieszyn's collections include books from



Itinerarium Sacrae Scripturae to jest: Putování swatých na wssecku Swatau Bibli obojího Zákona, rozdělené na dvě knihy—a study by the German theologian Heinrich Bünting which has survived in the Tschammer Library, translated into Czech and printed in 1592 by Daniel Adam of Weleslawin. The inscription Staré Město Pražské which we can see here, apart from the title page reproduction, provides information about the publication place. The book, containing an emblematic map showing Europe as a virgin, was very popular among Lutherans from Central Europe. The title page also has an anonymous handwritten inscription from which we learn that the writer read this book from 30 October 1666 to 19 February 1667. Tschammer Library collection.



Books of the Prophets and The New Testament, manuscript from 1418–1439 bearing Hussite hallmarks; from Szersznik's collection. The photographs show the book, closed and open, after the 1990 restoration, before the opening of Książnica Cieszyńska. Książnica Cieszyńska collection.

after the Duchy became a part of the Czech Crown. Cieszyn's collections include books from this cultural circle, of which the most notable example is a Hussite manuscript entitled *Procy Cieszyńscy* (Prophets of Cieszyn). The manuscript, however, was not brought to Cieszyn until the time of Szersznik.



The Hussites were medieval reformers of Christianity who spread their message not only through missionaries' words, but also with swords wielded by knights who built prison camps and drew blood while conquering towns.

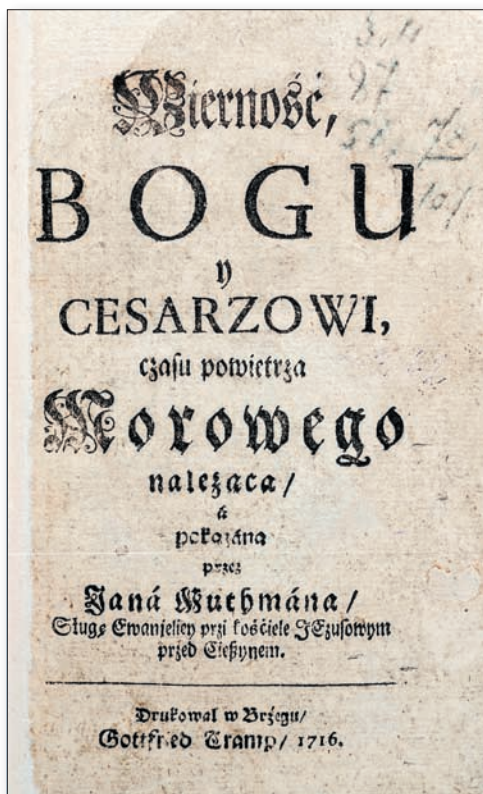
Then, the 16th century brought the invention of a powerful, yet bloodless “weapon”—printing. This allowed the deeply religious to become more actively involved in disputes among theologians. The people of Cieszyn were able to follow the famous statement by Martin Luther and witness the deep split in Western Christianity.


In this part of Europe, religion came to depend on the ruler. In 1545 Duke Wenceslaus III of Cieszyn adopted Lutheranism, which was subsequently relinquished in favour of Catholicism by his son, Duke Adam Wenceslaus in 1609. In the first half of the 17th century the Duchy of Cieszyn became a theatre of debilitating religious wars. The relatively quick demise of the ruling Cieszyn Piast Dynasty (with the death of Duchess Elizabeth Lucretia of Cieszyn in 1653) brought no change, as the new Habsburg Dynasty were dedicated to Counter-Reformation. As a result, surreptitious Lutheran services began to be held in nearby mountains and forests, which were also ideal for preserving Lutheran practices and publications. These were supported by numerous members of the local nobility, even if they were not very rich or influential, like Krzysztof Bernard Skrzeński. The practice of reading forbidden religious texts in the light (and smoke!) of the fireplace contributed to the development of an unparalleled book culture, and laid the ground for folk literature which flourished in Cieszyn at the turn of the 18th century. Preserved books focusing on Catholic themes also suggest that Protestant families were not the only group who believed that each household library should be well stocked with religious texts.

COMMITMENT OF READERS


The teachings of Martin Luther—especially those demanding that Holy Mass be said in native languages and emphasising the need to study the Holy Scripture individually—made believers become personally involved in religious practices, which, in turn, required literacy. This commitment not only helped Lutheranism survive years of persecution, but also contributed to the development of writing culture and popularization of reading—also among the lowest social classes. (A. Rusnok, W poszukiwaniu źródeł, see Bibliography).

The 17th century upheaval ended with the passing of an agreement between King Charles XII of Sweden and the Holy Roman



 *Wierność, Bogu i cesarzowi, czasu powietrza morowego należąca...* printed in Brzeg by Gottfried Tramp, 1716. The author of this ardently religious work expressing loyalty to the Austrian Empire, as well as containing passages devoted to hygiene and medicine in times of the bubonic plague, was Jan Muthmann (1685–1747), pastor of the Lutheran parish in Cieszyn (1709), church treasurer, writer, translator and teacher. Despite unquestioned achievements he was accused of supporting Pietism and forced to leave Cieszyn, after which he settled in Saxony.

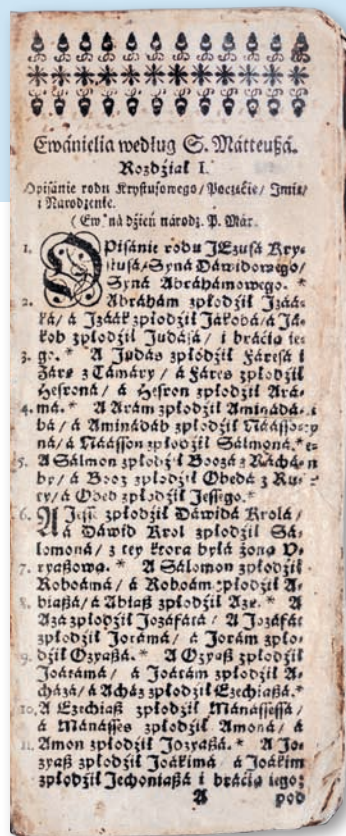
However, the Pietist literature did permeate both the Lutheran and Catholic book collections in Cieszyn. The Pietists were German reformers of Protestantism, who became mentors for American Puritans. Nowadays we would say they were fundamentalists who wanted to sever relations with other churches. They emphasised austerity, spiritual revival, and Biblical studies. They gathered around the University of Halle (est. 1694) which became one of the leading German universities of the 19th century. By the late 19th century, the library at the University of Halle became well-known and its design, with its cast-iron bookshelves, was copied throughout Europe. *Książnica Cieszyńska collection.*


 We opened this worn-out Bible at the beginning of the Gospel of Matthew. The original title is quite a mouthful: *Nowy, Pana Naszego Jezusa Krystusa Testament z krocichnemi każdego rozdziału sumowaniami i na List s. Pawła Apostoła do Rzymianow przedmowa... M[arcina] L[utra].* Także też z przidatkem kateizmu małego tegoż męża Bożego D. M. L., [Printed in Brzeg Śląski by Goffred Tramp, 1725]. *Książnica Cieszyńska collection.*

Emperor Joseph I, which gave relative equality to religions. The agreement, signed in the Castle of Altranstädt near Leipzig on 1 September 1707, led to the reinstitution of the evangelical consistory in Brzeg on the Odra (Oder) River. A few years later it became an important publishing centre with Cieszyn Silesia among its target readerships. The emperor allowed the construction of evangelical churches in Cieszyn and several other towns in Silesia, as well as in Jelenia Góra which had strong ties with Cieszyn, on the condition that these so called “churches of grace” be built on the outskirts. Thanks to the gradual liberalization of religious policy in Austria, kościół Jezusowy (Church of Jesus) in Cieszyn received a tower (1772) and a bell. Today it is the only surviving Lutheran “church of grace”.

Cieszyn's Lutherans used to collect printed religious texts from Silesia, Gdańsk, Königsberg, Bohemia and Moravia, which they kept at home and in church. Later on many of them turned to Halle, the most vibrant centre of the Pietist movement.

The Holy Scriptures together with religious songs and prayers, especially those by the minister from Cieszyn Jerzy Trzanowski, hold a unique position.



 *Cithara sanctorum* neb žalmy a písně duchovní, staré i nové, kterých církev ewangelická... užívá... shromážděné a vydané od... Jiříka Tranowského... This hymnal gained enormous popularity. Here, the 1790 edition, published in Bratislava. The author, Jerzy Trzanowski (1592–1637) was called the “Luther of the Slavs”. He graduated from the University of Wittenberg in 1611, worked as a teacher in Prague and later became a preacher in Bielsko, Orava Castle and Liptovský Mikuláš where he died. *Książnica Cieszyńska collection.*



The author summarises the content of the book in its very title: *Kurtze Vorzeichnus, Bericht vnd Auszug von dem Stamling vnd Ankunfft der Hertzoge zu Teschen vnd Groß Glogaw... aus den Cronicken, Annalen, alten Priuilegien, Confirmationen, Commissionen, Vortregen vnd breifflichen Vhrkunden...*, zusammen gezogen, vnd... Adam Wentzeln Hertzogen in Slesien, zu Teschen vnd Groß Glogaw... *dediciret von Eleasaro Tilisch...*, Gedruckt zu Freybergk in Meissen : bey Georg Hoffman, 1588. It is a completely different world: Eleazar Tilisch (1560–1612), son of a pastor in Jelenia Góra, did not follow into his father's footsteps, but chose to become a chief steward, and then a ducal secretary and lawyer. Adam Wenceslaus, the Duke of Cieszyn (German Adam Wentzel, Polish Adam Waclaw) mentioned in the title, maintained a modest but colourful court which attracted numerous luminaries of the time. *Książnica Cieszyńska collection*.

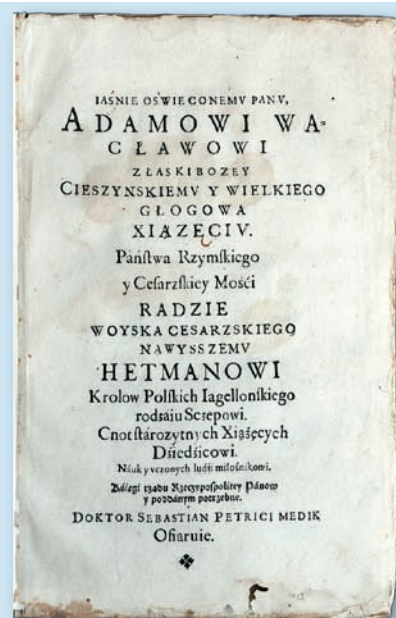


Although the available book list was quite modest, there were some texts whose themes covered realms other than the religious. In all probability, this collection did not change much until the mid 19th century which marked the time of the youth of the prominent Polish activist from Cieszyn, Andrzej Cinciała, described later on in this work.

Until the dissolution of the monastery in 1773 most Catholic writers from Cieszyn were Jesuits, who also ran a renowned grammar school, in Cieszyn (from 1674). The nascent libraries in Cieszyn showed no sign of religious segregation. Despite fierce polemics, Protestants kept reading Catholic writings and vice versa.

One of the most important cultural centres in the region was the manor house owned by Cieszyn Piasts, especially from the publication of *Kurtze Vorzeichnus, Bericht vnd Auszug von dem Stamling vnd Ankunfft der Hertzoge zu Teschen vnd Groß Glogaw...*—the first chronicle of Cieszyn Silesia written by Eleazar Tilisch, a Silesian from Jelenia Góra.

After Tilisch came a large number of other eminent Silesians writing in the manor house, whose manuscripts and printed work would enrich the book collection in Cieszyn. Especially noteworthy is a collection of panegyrics by Baltazar Exner, also from Jelenia Góra, entitled *Anchora utriusque*



vita..., which first appeared in 1619 in Hanover. The text, which has survived until the present day and can be found in Cieszyn's collections (the book was previously owned by Václav Budovec, a nobleman who had received it from the author), is full of praise for a number of renowned personages gathered around two



This illustrated miniature prayer book from Szersznik's collection complements the picture of Cieszyn's court culture. The book, created in 15th-century Germany, consists of 140 pages measuring 4.9 by 3.9 cm, and five full-page miniatures depicting various scenes from the life of Christ. Traditionally, miniature prayer books were bequeathed by duchesses, and this one is believed to have belonged to Elizabeth Lucretia (1598–1653), the last member of the Piast House to rule Cieszyn. She might have inherited it from her ancestors who probably bought, or even commissioned, the prayer book in the 15th century. *Książnica Cieszyńska collection.*



Code of Laws entitled: *Prawa a zřízení zemské Knížetství Těšínského*, printed in Olomouc in 1592. Leopold Szersznik received the book from Fryderyk Jerzy Wilczek, the Chancellor of the Duchy of Cieszyn. The text was meticulously rewritten in the 17th century; Szersznik's collection also contains a manuscript of the book. *Książnica Cieszyńska collection.*



Duke Adam Wenceslaus surrounded himself with luminaries from Silesia and had correspondents in various cities including Kraków. One of them, Sebastian Petrycy, a humanist from Kraków, dedicated to him the entire 1605 edition of his *Polityka Aristotelesowa* (Aristotelean Policy) which enjoyed great popularity. The letter of dedication was written in a flamboyant, pompous style, in line with aesthetic standards of the time. Petrycy had a vested interest in this dedication which reminded the addressee of his role as a patron and sponsor—a role which could no doubt be resumed later. In fact, he also dedicated the book to the Polish King Sigismund III Vasa, and his prefatory address to Adam Wenceslaus was written on a separate sheet of paper and glued to the book. Cunning as it might seem to the present-day observer, such behaviour was by no means a breach of court etiquette. The book was donated to the People's Library by Franciszek Warlinger, the Mayor of Cieszyn between 1808 and 1814. *Książnica Cieszyńska collection.*

dukes of Cieszyn—Adam Wenceslaus (1574–1617) and Frederic William (1601–1625).

Other written materials included records of property transactions. The libraries and archives contain numerous codifications which gradually replaced customary law. Printed in 1592 in Olomouc *Prawa a zřízení zemské Knížetství Těšínského* is the oldest printed code of laws to be found in the Cieszyn collections which also contain a number of legal and historic manuscripts.

Due to numerous wars, scarce property, and limited sources of income at the disposal of local landowners, the 17th century Cieszyn produced very few, if any, dignitaries or book collectors. Nevertheless, books—practical, legal, historical, religious, and even scientific—were present in manor houses. Evidence suggests that a substantial collection was owned by a certain Baron Jan Jerzy Cygan (d. 1640)—it is a known fact that he adorned at

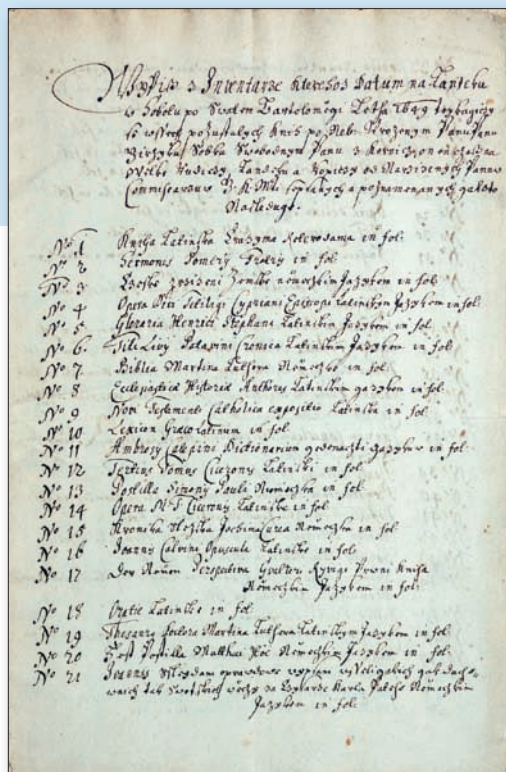


This is an excerpt from an inventory written between 1649 (the year of Jerzy Sobek's death) and 1657. Evidence provided by K. Szelong suggests that the entire text can be found in Brno, where it was probably brought by Albin Heinrich after he had left Cieszyn. The twelve-page book list contains more than 500 titles. *Książnica Cieszyńska collection.*

least one of his books with a bookplate, known as the *supralibros*, and that he financially supported a manor house with intellectual ambitions in Dobrosławice near Opava.

A sizeable collection, containing about 570 volumes was found in the inventory of another nobleman, Jerzy Sobek (a student at Wittenberg in 1606, later awarded an epigram by B. Exner). The collection was a sort of "indispensable kit" for a learned man including well-known and widely-read classical, medieval and modern literature.

The nobility of Cieszyn sometimes bequeathed their books to the local Lutheran parish; they still bear their en-



MUNICIPAL LIBRARIES

A well-stocked library with a future, belonging to the Lutheran parish—what more could a town like Cieszyn have wanted? At the time such libraries were usually found in big cities, such as Wrocław or Szczecin. But in some centres of Protestantism where the Reformation had never been overturned the poor literacy of the town folk and the growing need for self-learning, necessary for individual contact with the *Holy Scriptures*, was one of the biggest concerns of the local authorities. The period between the 16th and 18th centuries marked the opening of a number of libraries in large cities, including Gdańsk, Königsberg, Lüneburg, Lübeck and Toruń, which later became famous. The multilingual city of Lipawa (Germ. Liebau, now Liepāja in Latvia, the capital of Courland on the Baltic Sea) was the setting for the following story. In 1777 the Reverend Johann Andreas Grundt published his *Plan der Liebauschen Stadt- und Lesebibliothek*, which in fact was the statute of an association set up in order to maintain a library comprising a reading room from contributions paid by its members. Initially, the association was quite small and its activity was limited to collecting "beautiful comedies, novels, travelogues, weekly magazines and biographies". However, with time it grew, "thanks to the citizens of the city with their adult sons and daughters," and began to acquire "all the better works from all fields of science," which were purchased in Prague, Olomouc and Opava... no, obviously in Riga, Königsberg or Jelgava. Every book bore the Latin inscription: *Nobis et Publicum*.

dorsements, often handwritten. The most generous, though posthumous, benefactor was Baron Jerzy Fryderyk Bludowski (1655–1730), whose descendants donated his books to the parish in 1750. Gottlieb Rudolf Tschammer (1711–1787), a local barrister and treasurer of the Lutheran Church of the Augsburg Confession, bequeathed a substantial collection to the parish, which soon became the Tschammer Library, still operating today.

The Lutheran Latin school, known as Jesus School, was opened in 1709. It was the second secondary school in Cieszyn, which made it an important intellectual centre. The educated from bourgeois or even peasant families began to play an ever increasing role in the Duchy; little by little, the nobility started to give way. Austrian emperors endorsed the contemporary "explosion" of

education in Europe, as well as ideals of tolerance (of course with all the necessary reservations befitting absolute monarchs). Maria Theresa (1752–1780) and then Joseph II (1780–1790) made decisions which gave access to education to more and more social classes. At the same time education became a domain of activity and responsibility of the state.

Equal access to education for the Lutheran population of Silesia, who were a minority in the Austrian Empire, was stressed. The new laws also covered the small Jewish minority. Poland had a much more numerous Jewish population who had been welcome to settle down in the country from the 14th century. It was only in the 17th century that Cieszyn Silesia received a larger Jewish immigration. In the 18th century Jews began to create their own philosophy based on the prevailing German-language cultural trend, and the first Jewish university students appeared in the late 18th and early 19th centuries. These, however, were men only. Unfortunately, women had to wait another century to be allowed at universities, and, strangely, were oppressed long after the end of religious persecution.

Engaged from early Middle Ages in coin minting, glass making, medicine, financial services and toll collection, Jews, by turns banished then given privileges, became guests at the court of Duke Adam Wenceslaus. Some of them were engaged in business and even owned houses in the town centre. Maria Theresa's edict of tolerance listed families allowed to inhabit Cieszyn Silesia; there were some cases of tolerated Jews turning against non-tolerated ones. However, regulations became more lenient from decade to decade in order to stimulate trade and industry, and contribute to an economic integration of the newly gained Galicia with the Austrian Empire. By the end of the century the local Jews could pursue relative religious freedom, and with the beginning of the 19th century they began to send their children to schools. Finally, they built a synagogue in 1838. However, the complete equality of civil rights between Lutherans, Catholics and Jews was not achieved until the 1860s.

The diverse, multilingual population of Cieszyn began to enjoy prosperity. The first symbols of industrial development in the Duchy were the construction of a foundry in the nearby town of Ustroń in 1772, and the International Trade Fair in Cieszyn in 1775. The 1789 fire consumed the then prevailing wooden houses, which were subsequently replaced by brick buildings. The town began to attract many skilled craftsmen looking for work. In 1806 Cieszyn received a printing house, and most importantly, the 19th century also marks the construction of railways. The first one was the Košice–Bohumín Railway (Germ. Die k. k. privilegierte Kaschau–Oderberger Bahn) built in 1869 linking Cieszyn with Bohumín, which already had a connection with the Northern Railway Line between Vienna and Kraków. This was followed by the construction of the Prussian Railway. The works moved fast; by 1870 it was possible to travel by train from

JOSEPHINISM

From 1765 Joseph II Habsburg, King of Austria, ruled the country together with his mother, Empress Maria Theresa. He was the Duke of Cieszyn in 1765–1766, and the Holy Roman Emperor in 1780–1790. The aim of his reforms was to strengthen his ever larger and culturally diverse state. One way to achieve this was by incorporating the Catholic Church (as well as Protestant churches, Orthodox churches and Jewish synagogues) into the state social welfare system. His efforts resulted in the dissolution of religious orders, as well as better organization of primary education, control over secondary education, help for the poor, and organization of civil weddings. During his reign, Emperor Joseph II issued six thousand decrees; some were more successful than others, some covered only certain parts of the empire, some were passed and repealed soon afterwards, but generally they were more beneficial for educational development of the public than in Poland, even though the Polish King Stanisław August Poniatowski created the Commission for National Education as early as in 1773. The emperor abolished serfdom, and the famous 1781 Edict of Tolerance brought an end to the religious monopoly of the Catholic Church; and although other creeds could by no means enjoy the same rights (as the Catholic Church), they gained legal frameworks for their activity, and their followers were finally able to become clergymen, officials, teachers, or officers, as well as open their own merchant house or workshop.



Cieszyn to Košice and Prešov, and by 1888 to Frydek, Skoczów, Bielsko, and a number of Galician towns. The railroads were soon followed by a telegraph. At the turn of the 20th century Cieszyn received a gasworks and power station (1906), telephone lines, and a brand new hospital (1892). The year 1911 marks the opening of a tram line of a total length of 1,793 metres (from ul. Bielska to the Rynek to ul. Głęboka, to the bridge over the Olza and to the railway station). The railway junction in Cieszyn played an important role during the First World War, and the tram was no longer justified when Cieszyn was divided into two parts, with the state border running along the Olza River. The line was closed in 1921.

Although Cieszyn has never become a big city, modernity certainly played an important part in its development. Throughout the enlightenment period and on until the end of the 19th century cultural development of urban areas did not depend directly on their sizes. Before the dawn of the mass media and high-circulation press, people were able to satisfy their cultural appetites thanks to certain institutions as well as circumstances which were common for Cieszyn, Warsaw and Vienna. The main sources of information were leaflets and newspapers. The folk gathered in churches and inns; larger congregations convened on the Town Square, in courtyards or theatres—stages were set up everywhere. The first theatre performance in Cieszyn was staged in 1726. People met at schools, libraries, museums, theatres, exotic gardens, arboretums, bookshops which were able to order any book in demand, printing houses, editorial rooms, restaurants, inns, cafes, living rooms, studios and workshops, often willing to try their own hand at some form of creative activity. Personal interests and political passions were satisfied through membership of numerous associations. Cieszyn had no opera, which certainly was a serious handicap for someone used to living in Vienna, but world-famous opera singers, as well as pianists, violinists, and actors did visit the town.

There was no university in Cieszyn, but this did not make it a backwater town either. In general, relations between professors, or students, and the town folk, were quite loose at the time, and universities themselves had to recover from the 18th-century crisis—a process that lasted well into the 19th century. During the enlightenment period science was hardly ever developed, or taught, in the confines of any institution. Instead, there were individual scien-



A tram in Demelplatz, or the Main Square (the name refers to Johann Nepomuk Demel, a distinguished Mayor of Cieszyn in 1861–1874 and again in 1876–1891) There is also a motor car by its side. A photograph from *Adressen-Buch der Stadt Teschen*, Teschen 1914, p. 93. *Książnica Cieszyńska collection*.

PIASTS GIVE WAY TO THE HABSBURGS AND THE KAMMER

The succession of power in the Duchy of Cieszyn usually went in tandem with the duke's land being bequeathed to the closest relative. Thus, Habsburg rule began in 1653 and lasted for centuries: Prince Leopold of Lorraine (1722–1729), followed by Francis Stephen and Joseph II (1729–1766) who later became emperor and great reformer of Austria, followed by Maria Christina von Habsburg of Lorraine (from 1766) who ruled the duchy with her husband, Albert Casimir von Sachsen-Teschen. After Maria Christina's death in 1798, Albert Casimir reigned single-handedly until 1822 (see Chapter 3) and was followed by subsequent Habsburgs of the Lorraine line.

Apart from the Habsburgs, the duchy was also run by Teschener Kammer—an institution managing the combined properties belonging to the Cieszyn dukes, which became especially powerful during the reign of Albert Casimir. The 19th century marked the construction of mines, foundries, sawmills, breweries, distilleries, spinning mills and sugar factories. In 1838 Teschener Kammer received the State of Żywiec purchased by Archduke Charles Louis of Austria. Later on the Kammer also received properties in Hungary, Moravia and central Austria. The Kammer was dissolved with the fall of the Austrian Empire, and the governments of Poland and Czechoslovakia nationalized the entire property.



This collection of sheet music from Szersznik's library entitled: *The New Collection of Light Piano Works* containing exercises for beginners by Carl Philipp Emanuel Bach (1714–88), a distinguished composer of the late 18th century who revived the sonata. It was published in Vienna in 1799, but in all probability the music was played in Cieszyn as well. The book also contains a handwritten inscription by Szersznik and Szersznik's Library Seal. *Książnica Cieszyńska collection.*



tists supported by various patrons. Progress was possible thanks to regular correspondence and better availability of books and magazines. There was no need for large laboratories or teams of scientists. Despite the subsequent boom in education, there were few academic professors in Cieszyn. On the other hand, there were many secondary school teachers willing to publish their research papers; among them Father L. J. Szersznik.

Dukes of Cieszyn more often than not chose to live away from the town, which meant that there was no collection at the court that could one day be bequeathed to the town. Fortunately, this problem was remedied by Father Leopold Jan Szersznik, a humble grammar school headmaster who

LIBRARY DONATED

Cieszyn had Leopold Szersznik and Prince Albert Casimir; and Weimar was home to Anna Amalia—Duchess of Saxe-Weimar-Eisenach (1739–1807), and Christoph Martin Wieland—renowned poet, teacher and translator (1733–1813). The Duchess also invited Johann Wolfgang Goethe and Friedrich Schiller who settled in this relatively small town. The duchess donated to the town her rich book collection together with Green Castle which houses historic collections of the library, comprising about 60,000 titles. Szersznik must have read about the duchess' magnanimity. He also had Wieland's works in his collection (although he did not subscribe to his *Der Deutsche Merkur* magazine). Did he want to match the duchess' gesture?

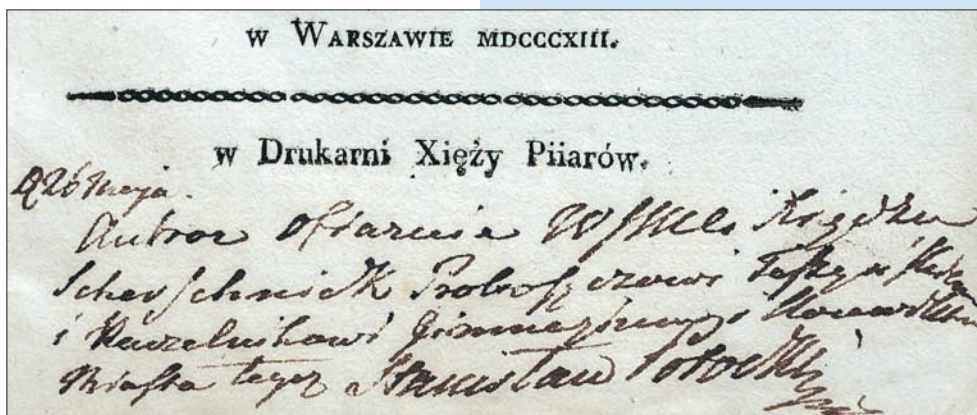
Meanwhile, a new library opened in Warsaw in 1802; and what a library it was! Two years after the foundation of the Towarzystwo Warszawskie Przyjaciół Nauk (Warsaw Society of Friends of Learning), the entire collection donated largely by its members was made available to the public, and continued to grow. This was one of a number of similar initiatives in the 19th and 20th centuries, aimed at creating an equivalent of a national library.

had been collecting books with great zeal and determination since he was a student in Prague in 1774. Whether the library he was creating was more important for himself as a learned man, for school teachers and students, or perhaps for the town administration was a great dilemma he never resolved, until his death. What he did, was create it after the fashion of a monastery library. Consequently, Cieszyn received a Jesuit library after the dissolution of the Jesuit Monastery there in 1773.

Father Szersznik opened a truly academic library in Cieszyn with religious texts representing both Catholic and Lutheran litera-



Count Stanisław Kostka Potocki's inscription on a copy of his *Rozprawa o sztuce pisania czyli o stylu czytanej na publiczném posiedzeniu Królewskiego Towarzystwa Przyjaciół Nauk dnia 7go stycznia 1813 roku* (Warsaw, 1813) which reads: Presented by the author to the honourable Father Szersznik, provost of Cieszyn, headmaster of the grammar school and dormitory... They met on 26 May 1813 when the Minister of Education, Potocki, and the Minister of War, Prince Józef Poniatowski, both of the Duchy of Warsaw, stopped in Cieszyn on their way from Kraków to Saxony, while they were fleeing from the approaching Russian Army. Szersznik must have known about the existence of a strong intellectual elite in the Duchy of Warsaw. Potocki, one of the leading lights of these circles, Masonic Grand Master, archaeologist and collector, probably liked Szersznik's Museum. After all, he, too, opened his own art collection in Wilanów and made it available to the public. *Książnica Cieszyńska collection.*



ture (and even some handwritten transcripts of the Koran in Arabic), secular books covering all fields of knowledge, and his own writings. Especially abundant were books on philosophy and history—these were reference materials for Szersznik's first publications—as well as on teaching theory and natural science. Writers of the Enlightenment, whose ideas could not have been shared by the library owner, were heavily represented. There were also materials in the Polish language, including *Zabawy Przyjemne i Pożyteczne* (Pleasant and Useful Entertainment—the first Polish-language literary magazine, published in Warsaw).

Apart from books, Szersznik also collected natural specimens and scientific instruments. By 1787 he had dreamt up the idea to combine the library with the grammar school, and thus contribute to a better development of both the school and the collection. He only hesitated whether he should donate the entire collection to the school, or just a part of it. However, before he put his plan into action, he encountered serious inertia on the part of the educational authorities who had neither funds nor vision for the library. Fed up with such an attitude, Szersznik finally announced that he himself would provide appropriate space for the collection and establish a foundation to safeguard its future; he only requested that the authorities sell him the old school building (the street where it stands has

THE WORTH OF THE FLORIN?

The remodelling of the grammar school building cost 7,000 florins, and the value of the entire collection of Szersznik was estimated at 30,000 florins. According to Wikipedia, Baron Gottfried van Swieten, an 18th-century librarian and diplomat serving the Austrian Empire, earned 8,000 florins a year.

been named after Szersznik). Some support was provided by Prince Albert Casimir and the Teschener Kammer (Komora Cieszyńska; an institution responsible for the management of property which belonged to Cieszyn dukes) donated two thousand florins for the building materials.

Thus, in 1802 Szersznik founded a museum which combined a library, *Kunstkabinet* and *Naturalienkabinet* and donated the establishment to the town. The museum became the first of its kind in both Poland and Bohemia.

After Szersznik's death in 1814, the museum kept growing for some time thanks to a number of his former students and colleagues who continued Szersznik's work. Their duties included cataloguing the collection. In all likelihood, one of the regular library users was Carl Friedrich Kotschy—a Lutheran minister born in 1789 in Cieszyn, author of

numerous books about the flora of the Beskid Mountains. If his son, Theodor (1813–1866) had had an opportunity to visit the library, he would have already seen signs of serious neglect there and poor supply of the latest scientific publications. But aged 23, Theodor embarked on his first journey to the East, and soon became a prominent traveller, naturalist and orientalist, arguably the most famous writer of 19th-century Cieszyn Silesia. By the end of the 19th century both the museum and the library had become very neglected.

In the 19th century Cieszyn already had a substantial, though still half mythical (see Chapter 3), knowledge of its past. There were new publications contributing to the growing awareness of the duchy's intellectual potential (most notably Szersznik's *Nachrichten von Schriftstellern und Künstlern aus dem Teschner Fürstenthum*, Teschen 1810) as well as a growing number of army officers, and various freelancers. Despite all these developments the town failed to maintain a library of a universal, academic character, with timeless books. This might have been due to the provincial character of Cieszyn, but it is also a known fact that other needs developed at the time, which had to be satisfied by other types of writings. Thus, supporters of romantic ideologies began to view Szersznik as a rationalist; those engaged in the Spring of Nations saw his collection as passé, and the local peasant children, with the little education they had received thanks to recent reforms, must have considered the books too difficult to understand. All of the above took Szersznik for granted and underestimated the great lengths he had gone to in order to bring Polish school books to the majority of Polish speaking children, as well as his efforts to write the lyrics of Polish songs.

Literary canons became limited mostly to religious books, and at the same time memoirs became very popular. Poets also appeared in Cieszyn. They wrote in Polish or German extolling the beauty and history of the region. However, Andrzej Cinciała (1825–1898), who later



In 1795 in Weimar August Johann Georg Karl Batsch (1761–1802), a correspondent of J. W. Goethe, published the article entitled: *Botanik für Frauenzimmer und Pflanzenliebhaber welche keine Gelehrten sind* (Botany for Amateur Ladies and Plant Enthusiasts). Although such books merely supplemented more serious publications in Szersznik's collection, this one contained beautiful, coloured copper engravings which certainly added value to the publication. Theodor Kotschy, an inquisitive son of a pastor, definitely was not a lady and wanted to be a scientist, so if he took an interest in this book, the only reason was the lack of the latest publications on natural science. Unfortunately, the explosion of science was not reflected in the expansion of the library. Kotschy, who studied abroad and travelled widely, brought *Allgemeiner Überblick der Nilländer* (The General Survey of the Lands of Nile) to Vienna where it was published in 1857 by the Geographic Society. *Książnica Cieszyńska collection.*

became a prominent activist, described his childhood of the 1830s as a period of information poverty. He did not even mention Szersznik's Library in his memoir. However, evidence suggests that another eminent writer and patriot Paweł Stalmach (1824–1891) did use the library.

In the 1840s Europe took a deep interest in the issue of national identity and started teaching a number of languages whose literary versions had previously been neglected by schools. In 1842 Paweł Stalmach set up a self-learning group called the Polish Reunion (Złączenie Polskie) based in the Lutheran Grammar School in Cieszyn, and five years later Andrzej Cinciała established the Association of Polish Language Learners (Towarzystwo Uczących się Języka Polskiego) which was then transformed into the Polish Library Society (Towarzystwo Czytelni Polskiej) with the main reading room called the Library for the People of the Cieszyn Region (Biblioteka dla Ludu Kraju Cieszyńskiego). The

FROM ANDRZEJ CINCIĄŁA'S DIARY

Secular books were in very short supply. If someone found out about an interesting Polish book, they would often look for it and make enquiries about it for a long time, until they could finally find it. Popular passages, like those containing various prophecies, wedding ceremonies, etc. were often rewritten. One farmer from the village of Godziszów asked a writer to rewrite a whole book about horse husbandry. The book was quite thick and the farmer paid five zloty... At the time it was a considerable price to pay for a farmer, especially given that a printed book cost less than a half of that amount.

Secular literature consisted mainly of small scraps of paper sold at fairs and church fêtes. These covered religious themes, and more secular subjects, such as descriptions of various misfortunes, lives and deaths of brigands, a story or two—all in Moravian Czech, printed in Schwabacher typefaces. No Polish texts at all. (A. Cinciała, Pamiętnik dra Andrzeja Cinciały notariusza w Cieszynie (1825–1898), ed. J. S. Bystron, Katowice 1931, p. 13).

book collection comprised dictionaries, literary works and analyses including contemporary Romantic publications, as well as writings in a variety of Slavonic languages sent by Stalmach who had acquired them mainly from his fellow students in Bratislava and Vienna. To-



← **Gwiazdka Cieszyńska** – Pismo Naukowe i Zabawne was a weekly magazine which enjoyed a great popularity in Cieszyn. It succeeded Tygodnik Cieszyński (1848), the first Polish magazine in the Town, and was published from 1851 to 1939 (with breaks). After 1906 Gwiazdka Cieszyńska appeared biweekly and reached the highest circulation—4,600 copies (1907). The magazine propagated Polishness in Silesia and supported the pro-education movement among the people in Silesia. The most famous editors included Paweł Stalmach (1851–87) and Fr. Józef Londzin (1890–1929). From 1888 it was published by the Katolickie Towarzystwo Prasowe (Catholic Press Society). In the 20th century it adopted a strongly anti-socialist stance. Książnica Cieszyńska collection.

gether these two friends, i.e. Andrzej Cinciała and Paweł Stalmach, embarked on a mission to recreate the “Polish Cieszyn”, although they had slightly different visions. The former, still under the influence of his studies in Kraków, wanted to promote “unequivocal Polishness”; whereas the latter—obviously inspired by Ľudovít Štúr, the architect of the modern Slovak language—opted for Pan-Slavism. In 1847 they received a collection of books from the academic community of Kraków, which they then brought to Cieszyn. Their efforts were supported by Ludwik Klucki (Kluka)—a well-travelled, German-speaking, Moravian solicitor, previously engaged in the Pan-Slavist movement in Ljubljana, and reportedly sentenced to death in Italy for joining an independence movement, who later became the mayor of Cieszyn. Perhaps more importantly, Klucki was also the owner of a well-stocked library, and the publisher of a local weekly magazine called *Tygodnik Cieszyński* (from 1848; renamed *Gwiazdka Cieszyńska* in 1849).

Austrian Silesia enjoyed relative autonomy from the end of 1848, and was known as a Cis-leithanian crown land from the end of 1849 to 1918 (except 1851–1861) with its own thirty-person legislative assembly (called *Schlesischer Landtag* in German, and *Sejm Śląski* in Polish) in Opava, made up of members elected in four constituencies, as well as the Roman Catholic bishop of Wrocław appointed by the authorities. 1867 saw the establishment of the Austro-Hungarian Empire which stretched from Chernivtsi in Bukovina in the east to Lake Constance in the west; and from the peaks of the Sudetes in the north, to the red roofs of Dubrovnik in the south.


Silesia and the whole Europe found themselves in the midst of great political passions—some uniting, others dividing—which gave birth to innumerable associations and political parties (a number of statutes and commemorative publications from that period can be found in the Cieszyn collections), as well as contributing to the publication, and subscription, of new magazines. As a result, the people of Silesia gradually began to divide themselves, first into language, then into nationality groups. Before long, almost all Polish political parties and associations, such as *Macierz Szkolna* (Polish Educational Society), had their Czech equivalents, and vice versa. This heralded the twilight of Pan-Slavism. A library, filled with old volumes, carefully arranged on shelves, was no longer the favourite backdrop for a pleasant read. Its place was taken by more casual venues, such as the Czech *Snaha Club* in Cieszyn, which provided access to the press. Although organizations such as *Občanská Beseda* in Frýdek (est. 1870), or the omnipresent German *Nordmark* did open new libraries, cultural life began to revolve mainly

LANGUAGE POLICY IN SILESIA

At the turn of the 20th century most political parties built their programmes around either national or social issues. This changed in 1909, when Józef Koźdoń (1873–1949), a graduate of the German teacher training college in Cieszyn and MP for the Silesian Parliament in Opava, established the *Śląska Partia Ludowa* (Silesian People's Party) with a completely new line. *The new party aimed to transform the national indifference of Silesians into a sense of Silesian identity underpinned by an integration of the Slavs and Germans. SPP opted for a bilingual Polish-German education system* (source: Wikipedia.pl) and thus came under severe attack from the Polish national parties. Although some scholars would disagree, politicians from long-established nations regarded people who spoke local languages as their fellow countrymen.

By contrast, Jan Michejda (1853–1927), Koźdoń's old adversary and MP in Opava and Vienna, opposed the teaching of the Polish language in German schools, and called on Poles to open their own schools instead. He alleged that the sole reason behind the Polish-German education system advocated by Koźdoń was an attempt to limit the inflow of Polish-speaking clerks from Galicia who took local graduates' jobs. Koźdoń, on the other hand, considered Michejda a hypocrite and argued that all Polish activists knew German themselves, and made their children learn it. Yet, they supported the idea of schools segregated by language, even though they realised that such a system would prevent students who did not speak German from receiving higher education and pursuing careers. He said: *This all-Polish party wants the poor man's child, born in a smoky cabin, to stay forever in that smoky cabin.* And for Koźdoń, who was a Lutheran, the phrase “all-Polish” referred both to the Union of Silesian Catholics (*Związek Śląskich Katolików*) and Lutheran parties stemming from the *Polityczne Towarzystwo Ludowe* (People's Political Society).



 Ślązak was a magazine founded by Józef Koźdoń in 1923 simultaneously with the Silesian People's Party (Śląska Partia Ludowa). Before the outbreak of the First World War it was the most sought-after magazine even by readers who held different ideological views. Although after the war Koźdoń opted for Czech nationality, he indefatigably campaigned for Silesia's independence on the international arena. When he failed, he demanded a considerable autonomy for the region, but also to no avail. He strongly opposed the influx of Moravians into Cieszyń Silesia. From 1923 Josef Koźdoń [sic!] served as an effective and impartial mayor of Český Těšín. In 1930 the category "Silesian" appeared for the first time in the Czechoslovakian national census (the remaining national categories were: Czechoslovakian-Silesian, Czech-Silesian, Polish-Silesian, German-Silesian and Slovak-Silesian). On public occasions Koźdoń spoke Silesian, German, Czech or Polish. In 1938 he was dismissed from office by Polish authorities. He died in 1949 in Opava.

Książnica Cieszyńska collection.


around schools, which were no longer established by religious associations, but by the state, and which offered access to more and more students. From 1895 Macierz Szkolna ran a separate Polish Grammar School.

Some 19th-century Polish-language magazines, such as *Nowiny Śląskie* (est. 1868) demonstrated a pro-German political line. At the turn of the 20th century the situation became even more complicated as some Silesians were inclined to accept a bilingual educational system.

By the second half of the 19th century, every political circle in Cieszyn had its own magazine, some more than one. In the period between 1848 and 1920 the people of Cieszyn Silesia could read more than 200 different titles printed here in three languages (104 in Polish, 81 in German, and 25 in Czech; Jews generally spoke and read German). News reports covering speeches delivered by local MPs in the parliament of Vienna or Opava, immediately made the headlines.

The second half of the 19th century saw the emergence of popular literature addressed to the less sophisticated reader. One of the better known publishers of this genre was Edward Feitzinger. Religious literature was also enriched by new catechisms, hymnals, and prayer books for both Christian denominations. (These replaced the former, unquestioned canons, such as Jerzy Trzanowski's *Kancjonał* published until 1868, and Sam-



 In the newly democratic Austria-Hungary, such textbooks were published in a variety of languages. Cinciula's book was aimed at a broadly defined town folk, who were literate, knew their rights and were able to pursue them in the appropriate office. However, it also addressed peasants who often filed lawsuits but could not afford a solicitor. *Książnica Cieszyńska collection.*



Podręcznik prawniczy.

Książka dla ludu.

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przykłady prośb, podań i skarg w sprawach niespornych.

tab) wny dokumenty prawnych:

świadczeń, reversów, kwitów poświadczzeń, deklaracji testamentów, pełnomocnictw, kontraktów, zapisów dłużnych, uniód, czasy itp.

z odpowiedziami objaśnieniami;

listy, spis wiosek w Księstwie Cieszyńskim według powiatów sądowych i starostw, słowniczek wyrazów prawnych i administracyjnych.

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Napisał

D^or Andrzej Cinciała.

notaryusza w Cieszyńcu.

Cieszyn. 1883.

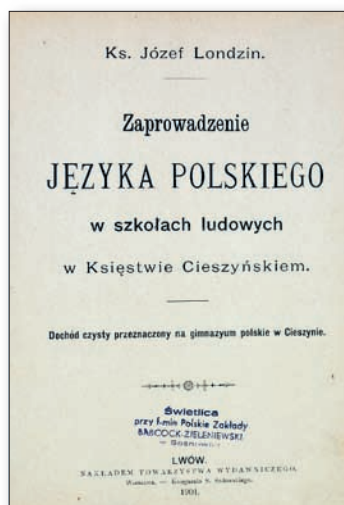
Nakładem autora. — Drukarnia Henryka Feltzingera i Sp.

uel Dambrowski's *Postils*, published until 1880). The two most important titles of the period are *Praca codzienna, całoroczna i całozywotna...* by Antoni Janusz (1857) and *Kancyonał czyli śpiewnik dla chrześcijan ewangelickich* by Jerzy Bogusław Heczko (1865). The former was printed with Antiqua typeface which replaced the old Schwabacher face previously applied for non-Latin texts (see the box with an excerpt from Andrzej Cinciała's diary, p.20). Those two are still in print today, with some alterations, although Cieszyn Lutherans introduced a completely new hymnal a few years ago. The postil, on the other hand, has all but disappeared as a literary genre.

The arrival of German and then Polish secular handbooks was of great importance. Handbooks on law, such as the *Podręcznik prawniczy* by Andrzej Cinciała, 1883, greatly contributed to social development. School course books and belles lettres also became abundant.

Talents of original and once popular writers matured in Cieszyn—some of them, such as Maria Stona who lived in Opava and was the author of short stories set in Silesia, wrote in German; others, including Robert Zanibal, teacher Jan Kubisz, Ernest Farnik the initiator and first publisher of the quarterly *Zaranie Śląskie*, and Walenty Krząszcz chose Polish.

Some of the local literary works of that period are still valued, e.g. *Geschichte des Herzogthums Teschen* by Gottlieb Biermann, a schoolmaster in the Lutheran Grammar School, or *Dzieje Cieszyzna z ilustracyami* by Franciszek Popiołek, a teacher in the Polish Grammar School. Let us look at the bibliographical data: the book was published in Cieszyn in 1916 by the Polish Teachers' Association (Polskie Towarzystwo Pedagogiczne), and printed by the National House Society (Towarzystwo Domu Narodowego). *Dzieje Śląska austriackiego* (Cieszyn, 1913) by the same author is a real rarity in libraries. By the turn of the 20th century all language communities in Cieszyn Silesia already had their own collection of books on the history of Cieszyn and Cieszyn Silesia, among them Czech *Dějiny Těšínska* (Prague 1889) by František Sláma.



The most famous of the Londzin family, Father Józef Londzin (1862–1929), son of a teacher, was a catechist, catholic theologian, social and political activist in Austro-Hungary and Poland, tourist animator, bibliographer, editor of the weekly *Gwiazdka Cieszyńska*, founder of the Museum of Silesia, and indefatigable polemicist. In this brochure he justified why subjects at all schools across Silesia be taught in Polish. He was the president of Macierz Szkolna for the Duchy of Cieszyn. In October 1918 Józef Londzin together with Jan Michejda who represented Polish Lutherans and the socialist Tadeusz Reger led the National Council of the Duchy of Cieszyn. In the spring of 1919 he participated in a peace conference in Paris where he defended the interests of Polish people and demanded joining the majority of the Duchy of Cieszyn to Poland. MP in 1919–1928, senator from 1928. In 1927 he became the mayor of Cieszyn—a position which he held for the rest of his life (source: Wikipedia.pl). *Książnica Cieszyńska collection.*



Ernest Farnik (1871–1944) was a teacher, writer and Silesian national activist in the Heritage of the Blessed John Sarkander, founder and editor of the quarterly literary magazine *Zaranie Śląskie*, and regionalist. His three-act play *Iste roki* (1907) was an attempt to write a folk play and a near-ethnographic description of different customs in villages around Cieszyn (complete with musical notes!). The play is still staged by amateur groups for whom it was created in the first place. The Art Nouveau graphic design was most probably provided by the printer who typeset the book at the author's expense. *Książnica Cieszyńska collection.*



Father Józef Londzin, member of the State Council in Vienna, was entitled to first-class travel on all the Imperial-Royal Services of the Austrian National Railways. *Książnica Cieszyńska collection.*

Cieszyn was a seedbed for teachers engaged in both science and politics. They published in German, Polish and Czech; studied the history of the region, its people, churches, languages and natural environment. Some of them pursued illustrious careers in Vienna, Prague, Olomouc, Brno, Kraków or Lvov (and after Cieszyn was joined to Poland, famous people from the town could be found all over the country). Especially noteworthy was Father Józef Londzin, the author of *Bibliografia druków polskich w Księstwie Cieszyńskim*—a catalogue of printed works published in the Duchy of Cieszyn between 1716 and 1922. He is also noted for the establishment of the Polish Ethnological Society (Polskie Towarzystwo Ludoznawcze) in 1901. Another writer of that period was Jan Bystron (1860–1902), a linguist and school teacher who described the local dialect in his study entitled *O mowie polskiej w dorzeczu Stonawki i Łucyny w Księstwie*



Memoriał na temat samostanowienia cieszyńskiego kraju was published in Cieszyn in 1919 by Eduard August Schroeder (1852–1928), founder of the so-called legal socialism, scholar and economist, stressing links between Cieszyn Silesia and German culture for which he was criticized by Gwiazdka Cieszyńska and other local media. His most famous book was *Das Recht der Freiheit, kritisch, systematisch und kodifiziert: Sozialwissenschaftliche Rechtsuntersuchungen* (The Right of Freedom: Criticism, Systematics and Codification: Social Studies on Law), Leipzig: Rossberg & Berger, 1901. The book was translated into a number of languages, including English and Japanese, and reprinted in 1970 by Keip in Frankfurt am Main.

Schroeder began his career as a bookseller, and his bookshop, like many at the time, also had a commercial lending library. He was the initiator and co-organizer of the Silesian National Exhibition of Industry and Agriculture (1880). The exhibition was opened with the song *Mein Schlesien* (My Silesia) written by Schroeder himself (source: Wikipedia.pl). After graduation from a law school in Vienna he opened a private merchant college in Cieszyn, which often changed names and managements (after WWII called State Commercial School). Schroeder was also the long-time president of the Economic Association (Gewerbe-Verein) in Cieszyn, author of more than a dozen books, probably the most famous social scientist of Cieszyn before the Second World War. *Książnica Cieszyńska collection.*

Cieszyńskim. There were a number of long established families, living in Cieszyn for centuries, with names such as Michejda, Buzek, and Kotula, which produced hosts of outstanding individuals. The list includes: Józef Buzek (1873–1936), professor at the University of Warsaw and Warsaw School of Economics, head of Central Statistical Office in Warsaw (1918–1929), member of the Senate (1922–1927), author of numerous dissertations on statistics and international relations and organizer of the first national census; Jerzy Buzek (1874–1939), mining and metallurgy engineer, lecturer at the AGH University of Science and Technology in Kraków (from 1927), founder of the Association of Polish Engineers and Foundry Workers, inventor of the so called ‘Buzek number’ still used in founding; his twin brother, Jan Buzek (1874–1940), a doctor, social and political activist, head of the Peasant’s Party in Czechoslovakia (from 1931), MP in the National Assembly in Prague (1929–1935) where he mainly defended the interests of the Polish inhabitants of the Zaolzie region, prisoner in a number of Nazi concentration camps, died in Dachau in 1940. Dr Hermann Hinterstoisser (1861–1932), head of the Lutheran (Silesian) Hospital from its establishment in 1892 until 1930, was the author of dissertations on surgery and gynaecology; and, last but not least, Eduard August Schroeder (1852–1928), economist, lawyer and sociologist, founder of a school of economics, gained recognition in the whole German-speaking world, without even leaving Cieszyn.

By donating his collection to the town of Cieszyn in 1901, Oskar Weissmann, a retired captain from the local garrison, laid foundations of the Town Museum where he later worked as a curator until 1910. On the eve of the First World War the town council decided to merge Szersznik’s library with the museum collection, but the decision was never put into action. At the same time, in 1903, Cieszyn hosted a great ethnographic exhibition, organized by the Polish

FROM THE 1914 ADDRESS BOOK FOR THE TOWN OF CIESZYN

Allgemeines Adressen-Buch der Stadt Teschen mit Kalendarium für das Jahr 1914: siebzehnter Jahrgang nach authentischen Daten zusammengestellt und herausgegeben vom Verleger, Teschen: Verlag von Kutzer & Cie [Compagnie], K. u. K. Hoflieferanten, [1914]. The last German address book giving a fascinating insight into the town’s daily life, was printed by Kutzer & Co., a publishing house recognised as “the imperial (Austria) and royal (Hungary) court supplier”. The book comprises a list of all local offices, municipal and regional institutions, and property owners (street by street, number by number). It also contains numerous advertisements. The whole text was printed in Schwabacher typefaces, except for the letters containing diacritical marks in Polish or Czech names of people and institutions, for which Antiqua was used. Georg Żarłok on page 83 is a good example of that.

The address book listed 9 Catholic churches, a Lutheran church, a synagogue and a prayer house of Orthodox Judaism, 12 banks and credit companies (including 2 Polish and 1 Czech), 6 secondary schools, numerous nurseries, vocational and merchant schools, 3 hospitals, 1 garrison hospital, 2 petrol stations (one owned by Brunon Konczakowski, an antiques collector, owner of a gun repair shop, optic shop and many other facilities), 8 printing houses, 8 bookshops, 7 cycle shops, 7 beer wholesalers, 6 hotels, 4 gas fitters, 9 piano teachers, 16 solicitors, 23 teachers or schools of English or French. The list also included buildings where theatre plays were performed, among them the well equipped German Theatre (1910) in a Viennese style, now the Adam Mickiewicz Theatre. There was also a voluntary fire station with 26 dispatch centres all over the town; an emergency ambulance service, and another fire brigade at the furniture factory owned by the brothers Jakub and Józef Kohn (their products can still be found in auction catalogues); more than 180 different associations; as well museums and public libraries listed in a separate chapter, summarized in English below:

Szersznik’s Museum and Library, librarian and curator—Dr. Jan Wytrzens

Municipal Museum in Cieszyn, curator: Wilhelm Montag

Silesia Museum, curator—Józef Londzin

Volksbücherei der Nordmark (Nordmark People’s Library), librarian—Ferdynand Matter

Teschner Volksbildungsverein (Library of the Cieszyn Educational Society), librarian—Leontyna Wandrey

With Szersznik’s Library and the Silesian Museum, no opening hours are given. The address book also mentions the Lutheran Library under the associations section (run by provost Dr. Jan Pindór, the Catholic Library (under Fr. Emanuel Grim) and People’s Library (under Ferdynand Dyrna, president of the Lutheran Cooperative Bank, writer, playwright, actor and stage designer).

Ethnological Society with exhibits supplied mainly by the local citizens. Most of them were later donated by the owners to the Society. In this way Father Londzin's idea of creating a museum of Silesia began to take shape.

The First World War was a period of great political activity with parties and factions expecting a new order after the restoration of peace. As the end of war was approaching, it was obvious that Cieszyn Silesia would become a disputed territory between newly formed Poland and Czechoslovakia.

The Polish National Council of Cieszyn Silesia was formed in 1918. In 1919 the entire area of Cieszyn was briefly occupied by the Czechoslovakian Army, which brought some loss of life. In 1920 the Council of Ambassadors established a permanent border on the Olza River. As a result, a sizeable group of Poles unwittingly became citizens of Czechoslovakia. In spite of the pressure exerted by the Czech authorities they managed to maintain the Polish language and traditions. In the inter-war period the majority of German associations, companies and publishing houses were on the Czech side. Simultaneously, more and more Moravians and Slovaks began to settle in the Czech part of Cieszyn Silesia. Although Poland received a larger part of the town with the majority of important historic buildings and other sites of cultural heritage, Český Těšín managed to develop very fast, which was largely due to good management of its mayor, Józef Koźdoń. The Polish part lost the railway station and railway junction, as well as many industrial plants, which was a serious blow to the local economy. Cieszyn entered a period of economic slowdown, although some new companies did continue to open. One of them was

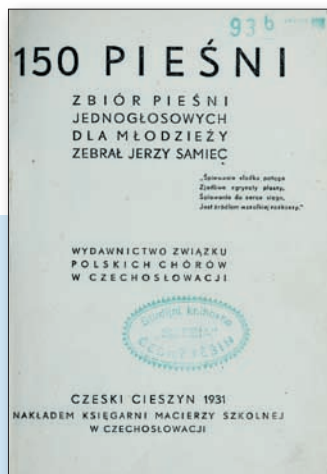


Mass rally in support of joining Cieszyn Silesia to Poland, Cieszyn 27 October 1918. Town Square, view over the Town Hall and the Hotel pod Brunatnym Jeleniem. *Książnica Cieszyńska collection.*

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RICHARD PIPES'S REMINISCENCES ABOUT CIESZYN

The people of Cieszyn switched between three languages: Polish, German and Czech. My parents spoke Polish or German at home, but they always addressed me in German; they even hired German speaking nannies. My playmates, on the other hand, spoke Polish and I learnt the language from them. This way, when I was three or four, I was already bilingual. (R. Pipes, Vixi: Memoirs of a Non-Belonger). Richard's father, Marek Pipes, who arrived from Lvov, founded Dea, a sweets factory that he sold in 1928. Richard was born in Cieszyn in 1923. In 1939 the family, who were Jewish, managed to emigrate to the USA. Richard Pipes, became a renowned Sovietologist and adviser to Ronald Reagan. He is an honorary citizen of Cieszyn. But we still do not know who invented the Prince Polo bar, the flagship of Dea's successor—Olza.



A hundred and fifty songs..., Český Těšín, 1931. Activities of Polish associations in Czechoslovakia during the interwar period. *Książnica Cieszyńska collection.*

Dea, a sweets manufacturer established in 1922 (now a branch of Kraft Foods operating under the name Olza Cieszyn). For some time Cieszyn became a bilingual town, where both Polish and German could be heard in the streets.

The subsequent chapter in the history of Cieszyn is quite well known, albeit full of stereotypes which are too complex to be analysed in this study. In 1938 Poland embraced Zaolzie—a part of Cieszyn Silesia previously on the Czech side of the River Olza, where, as shown by the latest census, Polish people were a majority, but then, in October 1939, Cieszyn Silesia together with the whole of Upper Silesia, Zagłębie Dąbrowskie, Wielkopolska, the Łódź region, a big part of Mazovia, Kujawy and Pomerania were incorporated into the Third Reich. The Czechoslovakian part of the region was divided between Nazi Germany and the Protectorate of Bohemia and Moravia.

The history of Cieszyn during the German occupation requires further research in order to be fully understood. The year 1945 marked the restoration of the 1920 border on the Olza River. In the 1990s Cieszyn revived, becoming a vibrant centre of culture and business for both Poles and Czechs. By virtue of the Schengen Agreement, the border controls on the Olza River were removed in 2007; cross-border cultural and economic cooperation is now at full



Cieszyn Calendar in German—official publication during the Nazi occupation. *Książnica Cieszyńska collection.*



Józef Styraczowski's letters from Auschwitz concentration camp to his wife in Cieszyn. *Książnica Cieszyńska collection.*





throttle. Whether the municipal services and cultural institutions of Cieszyn and Český Těšín will ever become integrated remains to be seen.

In 1935 Szersznik's library (curator Prof. Jan Wytrzens) was finally incorporated within the combined (in 1931) Municipal and Silesian Museums (curator Wiktor Karger). In 1936, the library, located in the Larisch mansion in ul. Regeera, was visited by one of Poland's most prominent bibliographers of the time, Alodia Kawecka-Gryczowa, who represented a team cooperating with a German committee appointed in the Royal Library of Berlin in 1904 in order to create a central catalogue of pre-1801 imprints. Although she complained about the superficiality of Edward Chwalewik's *Zbiory Polskie* (1919), at the time the most important catalogue listing writings published throughout the centuries in Cieszyn, she adored the interior of the library housed in the former palace stable. *The vaulted room, interestingly supported by a single column, with Szersznik's collection on ancient bookshelves, is one of Poland's most beautiful libraries, she wrote. Today the room is an elegant café.*

Macierz Szkolna owned another important library in Cieszyn, which had taken over the entire collection of the former People's Library as



Szersznik's Library in Larisch Palace, c. 1935. The design of the converted stable necessitated the round shape of the bookshelves. *Książnica Cieszyńska collection.*



Helena Karpińska (1909–1997) was a book-binding artist from Warsaw who lived in Cieszyn since 1945. The illustration shows her bookplate—105 × 76 mm wood engraving by Antoni Gołębiak. *Książnica Cieszyńska collection.*

well as that of Polish novelist J. I. Kraszewski. Originally, the collection donated to Macierz Szkolna by his son, Franciszek, found its way to the grammar school in Orłowa (Orlová). There was also a library run by the Lutheran Parish Church, a private collection owned by Brunon Konczakowski and the merchant Tomasz Kopy, both open on request, a Catholic reading room and the Deutsche Lese- und Geselligkeitsverein. Polish-language religious literature was made available by an organization called Dziedzictwo bł. Jana Sarkandra (Heritage of the Blessed Jan Sarkander).

In theory, the decree on public libraries, passed in 1946, finally enabled the foundation of a public library in Cieszyn, operating as a municipal institution, but in practice, such libraries at the time had very limited freedom; their chief tasks included political propaganda. Nevertheless, the library managed to expand at a fast rate, especially from the late 1950s. In 1988 it took over the Historical Section of the Silesia Library in Katowice with its collections garnered in the 1930s from a number of the former libraries in Cieszyn. Most of the books were poorly catalogued and stored in temporary, mainly inadequate locations. The collection was sorted by a young team of librarians who are now the core staff of Książnica Cieszyńska. The 1990s were a time of change. In 1992 the Miejska Biblioteka Publiczna (Municipal Public Library) was renamed the Biblioteka Miejska (Municipal Library), which comprised a lending library, a reading room, and the children's section added the following year, all located in the renovated Neo-Renaissance building at ul. Głęboka 15. In 1994, by virtue of the Town Council's resolution, the Historical Section of the library was separated and renamed Książnica Cieszyńska—finally becoming a truly autonomous institution, maintained by the local government. Consequently, Cieszyn became the first local authority in Poland to maintain two libraries, instead of one, as required by the country's law. For a few years Książnica Cieszyńska, equipped with a restorer's room, occupied the building at ul. Przykopa 14, by the Olza River. With time, the library prepared a development plan, in the hope of obtaining more space. The plan was accepted and the town council chose the 18th-century Rococo style Bludowski House in ul. Mennicza as the new library building. The architect responsible for the enlargement and restoration of the



CO₂-based fire protection system in Książnica Cieszyńska.



house was Krzysztof Barysz from Tychy. The new library opened in two stages, first in 1999, then in 2001. Currently it also houses a branch of the State Archives in Katowice.

The museums and libraries in Český Těšín also boast extensive collections. Among them is the Muzeum Těšínska with a rich Silesian library. The collections comprise publications which are similar to the ones in Cieszyn's libraries. The library on the Czech side is now being extended.

The Biblioteka Miejska, with nearly 100,000 visitors by 2008, has gained the status of a district library. Other libraries in Cieszyn, especially Książnica Cieszyńska, are also popular with readers, so the town does not face a reading crisis. Other institutions which have undoubtedly contributed to a high level of readership in Cieszyn are a branch of the University of Silesia, which opened in Cieszyn in 1975, and the Śląski Zamek Sztuki i Przedsiębiorczości (Silesian Castle of Art and Enterprise)—a municipal body established in 2002 and financed by the PHARE Fund. The latter is located in a former residential house with a new annexe built on the site of the former orangery, at the foot of Castle Hill. Cieszyn is a venue for many festivals and artistic events; even the former customs building by one of the border bridges has recently been taken over by the Krytyka Polityczna Association and the Zaolziańskie Towarzystwo Fotograficzne (Zaolzie Photographic Society).

Finally, it must be said that Cieszyn is a beautiful town, which people can enjoy for days on end, without even realizing that it is in fact a town of books.



This glazed room in the new building of Książnica Cieszyńska now houses Szersznik's library, allowing visitors to see the historic bookshelves from different angles.

KSIĄŻNICA CIESZYŃSKA

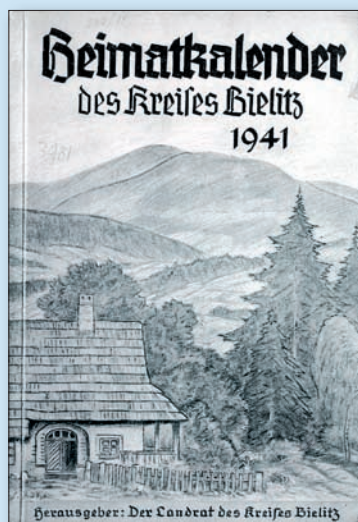
Książnica Cieszyńska consists of collections of various dimensions, and various degrees of organisation and distinct identity. They have their own histories, which merge and interweave. Users see one library; to understand its contents they need to become acquainted with the most important “collections within the collection”.

The largest is the so-called ex-museum collection, comprising works that were kept in Cieszyn Municipal Museum (Städtisches Museum) at ul. Regeera 6 as donations by private individuals and from defunct institutional libraries. In addition, there is the museum’s own collection, as well as books withdrawn from schools and institutions, for example, from the Cieszyn grammar school, amounting to some sixty thousand important volumes. The term “non-museum collection” refers to all those collections.

What is more, as was already stated, in the 1930s attempts were made to bring to life the idea of a large research centre, focussed on Silesia, with its own complete primary source archives. Other collections were gathered in the Silesian Museum, most important of which was the Szersznik Library, added in 1935. There was also the collection of Macierz Szkolna, added in 1937, which incorporated the collection of the People’s Library (Czytelnia Ludowa); Józef Ignacy Kraszewski’s library; the library of the Polish Ethnological Society (Polskie Towarzystwo Ludoznawcze) and Tadeusz Reger’s collection. These collections will be discussed more fully later. They are mentioned here, because their fate became one when they were added to the museum.

The location of the museum was quite favourable, but all its collections, apart from that of Szersznik, were put at risk of systematic destruction at the beginning of the Nazi occupation—or as occurred in other places—theft by German officials. Overcoming the usual difficulty in this part of Europe—and specifically in Silesia—of separating Polish or Czech materials from German ones, the director of the museum, Wiktor Karger, stalled his decision regarding the books’ removal. However, at the turn of 1944, around forty thousand volumes from the Kraszewski, People’s Library and Polish Ethnological Society’s libraries were taken to the Church of the Holy Cross on ul. Szersznika and dumped on the floor, forming a pile several metres high.

The reason was the museum’s having to give up ten rooms for the use of a research institution named Zentralinstitut für Oberschlesische Landesforschung. However, the books were returned to the museum in 1945. The new director, Ludwik Brożek, immediately began restoring order to the soiled, disordered, damaged collection, now reduced owing to theft.



The Beskids were well liked by everyone. Here: *Heimatkalendar des Kreises Bielitz*—a patriotic calendar for 1941, issued by the occupation authorities of the Bielsko district.

ZOL

Initiated by Fritz Arlt, an expert in demography and racial issues, Polish-speaking doctor of the University of Wrocław and NSDAP member (he died in 2004), the Zentralinstitut für Oberschlesische Landesforschung (Central Research Institute for the Silesian Region) was brought to Cieszyn at the stage of early development but with a decent library. Later, the ex-museum collection was enriched with a certain unknown number of volumes from the Institute’s library.

During the 1950s, it turned out that the collection, reduced in size during the war, was continuing to deteriorate, while there was no sign of the institution that had been planned before the war. In 1960, these materials were removed from the museum, considered as useless, and generically and thematically incoherent. It signified a departure from the concept of museum as a national institution, where cultural heritage of all kinds is gathered, and created the opportunity of giving the Cieszyn Museum a more precisely defined profile.

All the rare book collections that had been added to the museum in the 1930s were removed. This meant the libraries of Leopold Jan Szersznik, the People's Library, Józef Ignacy Kraszewski, the Polish Ethnological Society and Tadeusz Reger. However, several hundred archival manuscript items, 2,500 pre-1801 imprints, 27,500 books published after 1800 and over 10,000 annual bound journal volumes, collected by the Municipal Museum after 1901, and then later by the Polish Municipal Museum, were removed from the museum collection.

Included in that collection were the remnants of the libraries of: the Teschener Kammer, the Polish grammar schools in Cieszyn and Orłowa (now Orlová in the Czech Republic), courts of various levels in Cieszyn Silesia, the Museum of Macierz Szkolna in Český Těšín, various branches of Macierz Szkolna, elementary schools, etc. There were also materials from German institutions, such as Techniker-Club, Albrechts Gymnasium, Deutsche Leseverein Teschen, Volksbildungsverein Skotchau and Volksbücherei der Nordmark Teschen, and from the library of the Nazi research institute of Upper Silesia mentioned earlier. This explains the wealth of Nazi propaganda, added to by Stalinist propaganda from a later era. Viewed as a whole, the collection has historical, legal, statistical, educational and literary value. Polish and German language materials of course predominate.

This collection, removed from the Museum, was transferred to the Silesian Library in Katowice. The Cieszyn-based Historical Section of the Silesian Library was created from the Cieszyn collection, which continued to deteriorate, owing to being situated far a considerable distance from the main library and the location of the Silesian Library in the centre of Katowice.

Around a thousand rare books and manuscripts were water damaged, owing to an accident to the central heating in 1987. The Larisch mansion was at long last renovated, and the collection dispersed among unplanned and temporary locations.

This situation finally convinced the town's authorities to begin steps to take the collection back. In 1988, the Historical Section was given over to the town governor, who incorporated it into the Cieszyn Municipal Public Library (later simply the Municipal Library). However, this latest solution also turned out to be flawed. The Municipal Library, whose main aim was the popularisation of reading, was not an institution dedicated to collaborating with professional historians nor to popularising problematic historical issues.

This was swiftly realised both by the library's director and—after 1989—by the new town authorities, who, availing themselves of the expertise of the Programme Board of the Historical Section of the Municipal Library, which included experts in book studies and regional issues, led to the transformation of the section into the independent Książnica Cieszyńska.

The relevant resolution was taken by Cieszyn Town Council on 25 November 1993. Even before the Książnica was formally established, the setting up of a restoration workshop had begun. Książnica Cieszyńska was opened on 1 January 1994, charged with the care of Cieszyn's historical book collections, including Leopold Szersznik's Library.

It was only after twenty unproductive years of struggling with the educational authorities to create an appropriate library for the Catholic grammar school did Szersznik give up his plan to establish a school library in favour of founding a public library at his own expense, writes Barbara Bieńkowska. It is sometimes suggested that in 1789, after the great fire in Cieszyn, which destroyed part of his collection, which he had begun to compile while still in Prague, Szersznik gave up his more ambitious research plans and began increasingly to focus on creating an in-

BEY GELEGENHEIT
DES HOHEN NAMENFESTES
SEINER HOCHWÜRDEN
HERRN HERRN
**LEOPOLD IOHANN
SCHERSCHNIK.**

hochfürstbischöflicher Consistorial - Assessor und Referent in Schnlfachen, des hie-
fig k. k. Gymnasiums Präsekt, und Obervorsteher des hochfreyherrlich von
Cielesischen Stiftes in Teschen.

Den 15ten November 1808.

Nimm den schwachen Wunschgesang
Ihn schut tief gefühlter Dank,
Herzlich ist er Dir geweiht,
Wie es Pflicht und Dank gebent.
Stets zufrieden, reich an Glücke!
Sey Dein künftiges Gesehliche,
Frey von Gram und bitterm Schmerz,
Dies verdient Dein redlich's Herz.
Schütz Ihn, Gott! durch deine Macht,
Wenn Ihm Hohn entgegen lacht;
Dürftige und Arme stehn
Stets für dessen Wohlergehen;
Lafz nach zahlenlosen Lenz
Erdenglick Ihm reiner glänzen.
Uns schenk nur zu unfrem Glücke
Ferner Deine Gönner Blicke,

In tieffter Ehrfurcht gewidmet von

Thomas Prochaska,
priv. Buchdrucker.



Leopold's nameday was celebrated on the 15th of November. On that day in 1808, a "privileged printer", Thomas Prochaska, presented "to his very respectable master" Leopold Jan Szersznik a poem with name-day wishes printed on silk. What's distinctive about it is the listing of Leopold's honourable titles and functions, sitting in consistory being closest to church, and the creation of the library missing from the list.




Ex Bibliotheca Leop. Joann. Szerschnick. This 60×80 mm copperplate is the ex libris of the Szersznik Library. The shield with the image of a wolf, if it did once adorn the interior of the library, was never found. Szersznik must have taken the wolf motif, just as he did the popular Latin saying, perhaps better known in German: *lieber neider als mitleider* (It is better to be spited than pitied) from Henryk Samuel Wolff (1663–1705), the son of the Mayor of Frydek, Cieszyn's parson and former owner of the Szersznik's house in ul. Głęboka in Cieszyn; he was the owner of the Bible printed in 1449 at Koberger's in Nuremberg which is a part of Szersznik's collection.

stitution in Cieszyn that would support the town's intellectual life. Since he had complained about Cieszyn's provincialism immediately after returning from Prague, how did he later become convinced Cieszyn would make use of a library and a museum? Did *he* change, or did something happen in Silesia to persuade him to change his attitude?

From 1801, books bearing a bookplate decorated with a wolf and the motto *malo invidiam quam misericordiam* ("I prefer envy to pity", probably in the sense "I prefer to be envied than pitied") began to arrive at the former grammar school. These bookplates did not carry the usual formula *ex libris* but instead *ex bibliotheca*, which assigns the collection—not to the collector—but to the institution he founded. His efforts lasted until 1807, and in the final phase were supported by numerous Cieszyn donors.

The library's organisational system continued to evolve until Szersznik's death in 1814. Plans for a founding inscription were even discovered in a later manuscript, which, translated,



 *Theoretical and Practical Handbook of Municipal Building*, Vienna 1808. Before we meet Szersznik the scientist and the collector of the literary texts of all periods, let us remind ourselves that he was also a councillor, economist and building activist who loved his city and remained in continuous dispute with the unconcerned city administration clerks.

reads: *Leopold Jan Szersznik, director of the royal grammar school and the Cselesta dormitory for school pupils, created and donated this library in 1801 for the public use of the Town of Cieszyn.* Only one condition might have led to the Library being taken away from the town: the reactivation of the Jesuit Order. In that case, the library would have had to be returned to them.

Szersznik's original vision was that of a Jesuit library—actually of his entire museum collection—with its roots in the 17th century, complete with “Natural History” and “the Arts”, and even a botanical garden, established in the then Przedmieście Fryszackie, between today's ul. Dr Jana Michejdy and the left bank of the Bobrówka. Except that in 1802 Szersznik had just sold his gardens to the Shooting Society, to whom he had previously rented the land for target practice. Probably the seven hectares of fruit trees and bushes from all around the world, summer houses, sculptures and the actual ruins of the Franciscan Monastery arranged to look like a folly, turned out to be too difficult to maintain.

The Jesuits were open to all fields of knowledge. They observed and explained the works of God and Man, without becoming entangled in controversial subjects such as Copernicus' theory. Szersznik himself was widely educated and active in many fields, in particular practical ones. He practiced theology and philosophy, one might say, sparingly. He lacked both the time and the opportunity to become a widely published historian and Slavonic scholar. He was a polyhistor into old age; writing biographies, copying manuscripts by hand that it was impossible for him to own and studying mineralogy. He was not a bibliophile: he was interested in the *content* of books, which he conceived against the background of his knowledge system. He placed museum artefacts in display cases and drawers, corresponding to branches of contemporary scientific classifications.

The collections of his grandfather, Leopold Innocenty Polzer; his father, Jan Antoni Szersznik; and several other relatives, including his stepbrother, Józef Szersznik, an official in Chernivtsi (now in Ukraine) and previously of Tarnów, Galicia, were added to the library and held in deposit, so to speak. The bulk of the collection was made up of books brought from Prague and what was left of the Cieszyn monastery libraries. After it was opened, the library accepted donations, for example, from members of the Silesian aristocracy, such as the Larisch, Prażma, Goczałkowski,

Johann Ludwig Andreae: *Mathematische und historische Beschreibung des gantzen Weltgebäudes...*, Nuremberg 1718. Is this a valuable scientific publication? Dating back to 1718, with both its author and the printer associated with first class academic centres (Nuremberg and Wittenberg), the title is perhaps a touch too pompous: *Mathematical and Historical Explanation of the Way the World is Built...* The globes of heavens and Earth, as well as the allegorical creatures on the pretty copperplate frontispiece are taken directly from 17th century scientific publications. None of this, however, is a guarantee that what we have here is a contemporary work of science. It would be necessary to examine the book's content scrupulously. Szersznik did, however, include it in his collection, and confirmed the fact with his signature on the title page. In any case, neither old nor new biographies mention Master Andreae anywhere.

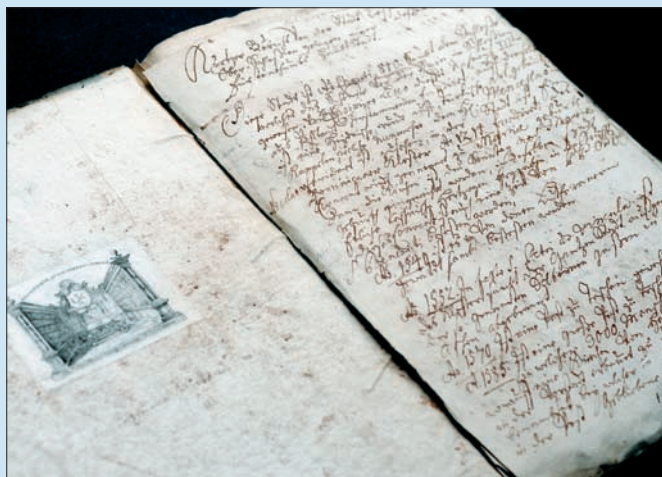


Wienhauer in Mapasium Nicol. Ludovici Buchhändler An 1718



A hand-written document dating back to 1722, in German and

Latin: *Kurzer Bericht von der Stadt Teschen in Ober-Schlesien gelegen einer dessen Fürstenthumbs Hauptstadt, ex originali suo proprio descripta collataque atque Leopoldo Innocentio Nepomuceno Polzer subyndico, et notario iurato praefectae civitatis Teschenensis appertinentia*. Leopold Gottlieb Innocenty Polzer (1697–1753), the father of Joanna Alojzja, grandfather of Leopold Szersznik, a lawyer, historian, and Mayor of Cieszyn, created such notebooks of materials for the survey of the town's history.



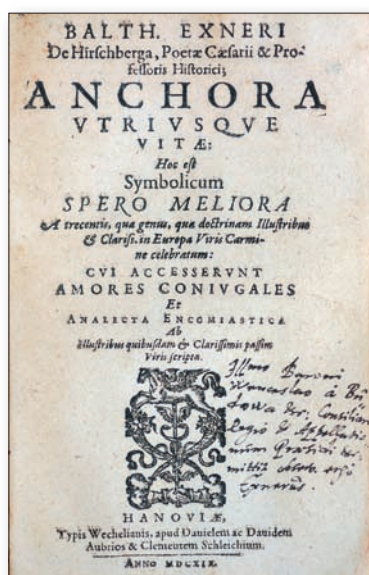
Skrbeński, Beess and Cselesta families; and Cieszyn teachers and officials, such as Adam Nechay, Antoni Gorgosch, Ignacy Chabrez, Jerzy Kubin, Mikołaj Teuchmann and Jan Kapinus.

The books collected by Leopold Szersznik himself included books taken from the Clementinum—in the opinions of experts, legally—since it was based on an authorization that Jesuits were allowed to retain the books they were reading in their cells at the time the order was suppressed. Most of the works in his collection had been bought by Szersznik, who skilfully tracked down new publications on the book-selling market and rarities appearing on the antique market. He also attended auctions and would travel to acquire new items, for example to Vienna, Bratislava and Brno. Numerous works in his library, including those that were given him by friends or pupils, have provenance from monasteries. Some provenances—and therefore the history of the artefact—are remarkably mysterious; for example, some of the books on the arts which arrived in Cieszyn via the Catholic clergy in Wrocław. A significant element of the collection is Szersznik's unpublished works and primary source manuscripts, which would only interest an expert historian.

The system established for the book consisted of 27 sections (30 after further additions by Szersznik's direct successors), designated with letters from A to Z, and after the alphabet had

been used up—from AA to DD—as well as the Latin name of the section. However, section III DD, the last to be added, was given a German name: *Brevire und Gebethbücher*.

A section consisted of one, two or three bookcases, depending on the number of books. If there was more than one bookcase, they received further Roman numerals with the same symbol, for example, the largest



Mittit observantiae ergo... Sent with respects by its author, the imperial poet Balthasar Exner, to Baron Václav Budovec, a member of the union of Czech Brothers. At the time of the dedication he was one of the leaders of the state uprising (1618–1620); executed in 1621 during the mass execution of Czech noblemen in Prague. Perhaps the addressee had never received the book, which Szersznik later obtained in unknown circumstances. The subject of the dedication is a collection of panegyrics called *Anchora utriusque vitae* (Hannover 1619), featuring people from the court of Duke Adam Wenceslaus, whom Exner met when he was the tutor of the duke's son, Frederick William.

section: *Historici Profani* (576 positions in 1815) has P I, P II and P III (as we can see on the signs about the bookcases, and according to K. Szelong's reconstruction; I P, II P and III P). Within a section, the books were arranged according to size, from the largest on the bottom shelf to the smallest on the top shelf, the ninth. The shelves were given a Roman numeral; the next number, expressed in Arab numerals, marked the place of the book on the shelf. A typical Szersznik catalogue number (e.g. DD II 4) reminds us today of the way graves are signified in most cemeteries (e.g. N II 5), which

means the method is very old, and also that in the library neither transfers nor re-registering were taken into consideration. Contrary to contemporary systems for organising books when there is extra space on the shelves, the Szersznik system did not allow new books to be placed between volumes which had previously received a catalogue number.

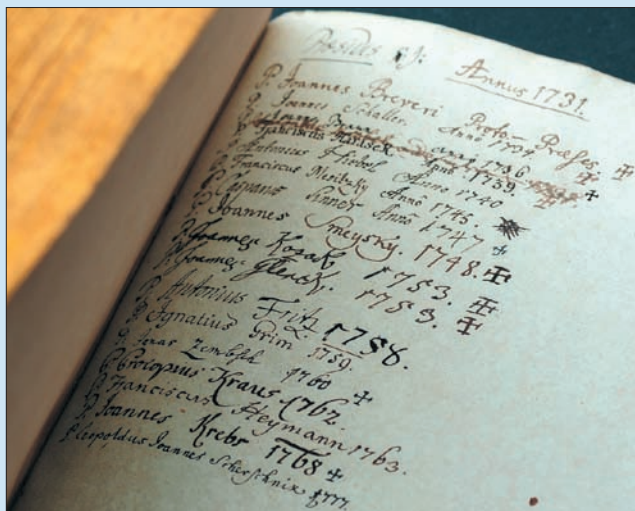
It is understood that Szersznik derived his system from state instructions for academic and school libraries from 1788, changing the names of the sections from Roman numerals to letters of the alphabet. It would appear, however, that after returning to Cieszyn in 1775, familiar with the Prague and Olomouc libraries, he must have recalled earlier situations, particularly the organisation of collections in monastery libraries. Their systems of organisation were usually based on the work of the Benedictine monk Oliver Legipont (1698–1758) *Dissertationes philologico-bibliographicae, in quibus de adornanda et ornanda bibliotheca, nec non de manuscriptis, librisque rarioribus... ac etiam de archivo in ordinem redigendo... et aliis potissimum ad eleganti-*



Jan Tilgner (1574–after 1636) from Wrocław; in 1597–1610 he was the Count of Skoczów and Strumień and used a printed calendar as his diary, which is today invaluable source material for the history of Cieszyn Silesia of the turn of the 17th century. The drawing shows the halo observed above Skoczów in 1620.



An album, listing on page 537, the superiors of the Latinae Sodalitas Teschii sodality, founded in 1731 by the Jesuit grammar school in Cieszyn. The last entry, dated 1777, is of father Leopold Jan Szersznik. The entries by the members of the internal sodality (pupils), ordered by grades and then alphabetically by names, precede the entries by the members of the external sodality, consisting in nobility and barons who were at the same time the patrons of the pupil's sodality (according to the catalogue of Książnica Cieszyńska). The book, bound in wood and covered with velvet, was prepared for many more entries and therefore most of the paper pages remain empty.

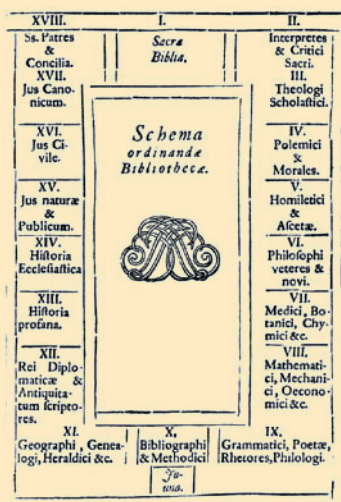


BAROQUE INTERIOR OF THE LIBRARY

Come inside and check how much Latin you remember if you had it at school! The first thing available upon entering the library is the Reference Sources Section, located over the portal, just a collection of useful books, close at hand but not too much on the display. You certainly will not be surprised to find straight ahead of you the Scriptures with comments on the right and Church Fathers and councils' writings on the left. The most important section is numbered I, second important is numbered II and the third—nearly as equal in importance as the previous ones—is given the last number, XVIII, as the numbering is merciless and follows the clock hands. The canonic law is given priority over the civil law yet its number is farther, the same practice being repeated for preachers and ascetics, i.e. the ancient philosophers, as opposed to the “new” thinkers, including Descartes or Bacon.

We are not familiar with the arrangement of books in Szersznik's collection housed in the grammar school. Neither is it known what the layout of the room and lightning might have been and whether it favoured a certain section to another, e.g. secular historians or poets (the second most numerous section) to theologians or church historians. The book collection housed in the Larisch Palace must have been yet differently organized as compared to the today's arrangement of the volumes on the ground of Książnica Cieszyńska, although it appears similar to the star-shaped layout of the pre-war stable.

Source: Oliver Legipont *Dissertationes philologico-bibliographicae* [electronic document], Nuremberg, 1747, p. 62, in Google Books, <http://books.google.com>, as of 12 June 2009.



ores litteras spectantibus rebus disseritur... (Nuremberg 1747). The aim was to create an interior that would organise—not only the books—but human knowledge and allow the reader—after the initial sense of amazement—to choose a book with due consideration, usually after talking to the librarian or to other readers. In Poland, the most beautiful example of an interior of this

type is the monastery library of the Pauline Order (*Ordo Sancti Pauli Primi Eremitae*) in Jasna Góra.

The system governing the collection in Szersznik's library differs from Legipont's in that the arrangement did not follow the layout of the rooms. Here the criterion of importance of a section was only one: the order of letters in the alphabet. There is no drawing to go on, but judging from the order, the most important sections were not positioned to face the readers as they entered the room. Or rather rooms, as there were two of them, and a third contained the reading room. The system retained the traditional ecclesiastic hierarchy of importance (the Bible, commentaries, the Church Fathers, Vatican councils, theological dissertations...), although somewhat disrupted—in a way that had less of the Counter-Reformation and more of the Enlightenment—by the sheer size or “high” locations of sections like: Secular Historians, Poets, Mathematicians, Philosophers, Economists, Naturalists. These names, of course, do not express the thematically broad nature of the works they were used to describe.



Signs with the section titles in the Szersznik Library in Książnica Cieszyńska.

Szersznik was probably not concerned with impressing the guests to his library, and treated the collection's organisation pragmatically, without ambition, in order that it reflected on and gave due gravity to the world of knowledge. He did not have the means to decorate the library, and as a child of his time had more neo-Classical than Baroque taste.

There is no way Leopold Szersznik could have predicted how the publishing industry would develop, that the basic raw material for paper manufacture would become wood pulp, that machines to drive the printing presses would be harnessed, and that the newly re-opened German universities would begin to produce an increasing number of graduates; all potential authors. His library was not really suitable to absorb a great number of new books. There was not even an appropriate logical place for them, let alone enough physical space!

In addition, right up to the moment the library became a relatively independent municipal institution following Szersznik's death, it was not equipped with a complete information system in the form of a catalogue. Szersznik did work on a catalogue, but the task was beyond him, and moreover, he may not have been particularly motivated to do so. However, he left important partial catalogues and finding aids written on sheets of paper, measuring 19.5 × 24 cm.

The attempts to completely catalogue the natural history collection were also unsuccessful. We ought not to presume, however, that during the Napoleonic era catalogues were as important as they are today. No, they became absolutely essential in libraries with a separate closed repository. The library rooms in the former grammar school did not fulfil that role, as they were clearly divided into sections and signed accordingly. While in the open library rooms, gentlemen traditionally chose their

reading matter on the spot, orientating themselves with regard to content according to the arrangement of the rooms, the signs on the bookcases and information given by the librarian, then later subjectively confirming their choices.

CLASSIFICATION SYSTEMS (1)

Let us compare Szersznik's library to Legipont's and then the system applied by Szersznik in his bibliographical work *Nachrichten von Schriftstellern und Künstlern aus dem Teschner Fürstenthum* (Lexicon of Artists and Scholars of the Duchy of Cieszyn, ed. Thomas Prochaska, Teschen, 1810). The structure of his work is considered fairly close to the Library system, despite the presence of "artists", or rather inventors, and the nomenclature which gives more value to secular writings. Quite another classification approach was adopted in 1783 by Thomas Jefferson (1743–1826), founder of the University of Virginia and the third president of the United States (1801–1809). It was an adaptation of the system created by Sir Francis Bacon, one of the most prominent philosophers of the Enlightenment, which organized knowledge into three large divisions based on man's understanding: Memory, Reason and Imagination. Jefferson's system is outlined here in a much abbreviated form, but it was considerably expanded to lay the foundations for a number of library classification systems, including that of the Library of Congress. Similarly, in *Nachrichten* the major areas of knowledge are divided into more specific categories. This arrangement is intellectually higher than the organization of the Library and makes the materials easier to locate. A simple classification system was adopted in the 1880s by the Teschener Kammer Library, which used a manuscript catalogue that reflected solely the practical, economic aspects of the daily operation of the institution. This method goes beyond traditional classification systems closely associated with the human powers of understanding.

LEGIPONTIUS

- I SACRA SCRIPTURA
- II INTERPRETES & CRITICI SACRI
- III THEOLOGI SCHOLASTICI
- IV POLEMICI & MORALES
- V HOMILETICI & ASCETAE
- VI PHILOSOPHI VETERES & NOVI
- VII MEDICI, BOTANICI, CHYMICI & C.
- VIII MATHEMATICI, MECHANICI, OECONOMICI & C.
- IX GRAMMATICI, POETAE, RHETORES, PHILOLOGI
- X BIBLIOGRAPHI & METHODICI
- XI GEOGRAPHI, GENEALOGI, HERALDICI & C.
- XII REI DIPLOMATICAE & ANTIQUITATUM
SCRIPTORES
- XIII HISTORIA PROFANA
- XIV HISTORIA ECCLESIASTICA
- XV IUS NATURAE & PUBLICUM
- XVI IUS CIVILE
- XVII IUS CANONICUM
- XVIII SS. PATRES & CONCILIA

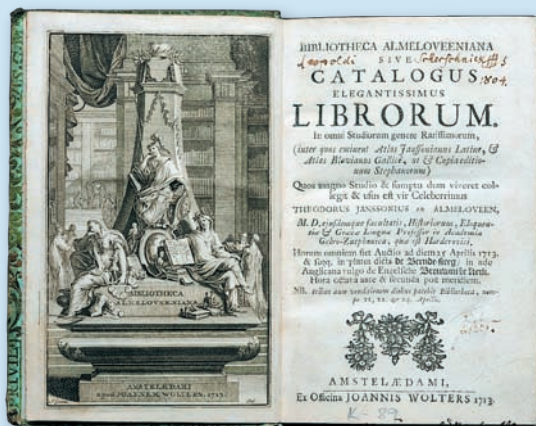
CLASSIFICATION SYSTEMS (2)

SZERSZNIK—BOOKSHELVES

A BIBLIA
 B INTERPRETES
 C PATRES
 D CONCILIA
 E THEOLOGI
 F ASCETAE
 G CONCIONATORES
 HI > IURIS PERITI
 HII > PHILOSOPHI
 I PHILOSOPHI
 K MEDICI
 L HISTORIAE NATURALIS SCRIPTORES
 MI
 MII > OECONOMICI
 NI
 NII > MATHEMATICI
 O HISTORICI SACRI
 PI
 PII > HISTORICI PROFANI
 PIII
 Q GEOGRAPHI
 R HISTORICI LITTERARII
 S BIBLIOGRAPHI
 T ANTIQUITATES TYPOGRAPHICAE
 V ANTIQUITATES ROMANAE
 ET GRECAE
 X LEXICA
 Y GRAMMATICI
 Z CRITICI ET PEDAGOGICI
 AA POETAE
 BB RHETORES
 CCI
 CCI > POLYGRAPHII
 DD MANUSCRIPTI
 DDI MUSICI
 DDII MIXTI
 DDIII BREVIRE UND GEBETHBÜCHER

SZERSZNIK—NACHRICHTEN

BIBEL
 KIRCHENVAETER
 THEOLOGEN
 ERBAUUNGS-BUECHER
 PREDIGER
 JURISTEN
 [PHILOSOPHEN]
 MEDIKER
 CHEMIKER
 PHILOSOPHEN
 KIRCHENGESCHICHTSCHREIBER
 GEOGRAPHER
 SPRACHLEHRER
 KRITIKER
 DIDAKTIKER
 POETEN
 PROSAIKER
 KUENSTLER



A Most Elegant Catalogue of the Rarest Books for a Variety of Studies. The author is Theodorus Janssonius ab Almeloveen, Amsterdam : Kluwer, 1713. This is one of Leopold Szersznik's guides to the world of publications. The allegorical copperplate frontispiece depicts Athena and, in the background, a library with scenes of bookshelf explorations. The Kluwer publisher still exists today as Wolters Kluwer, a tycoon of the legal and medical book market.

After the death of Leopold Jan Szersznik on 21 January 1814, the foundation continued to be established over the following ten years, according to his will. The library and museum continued to function, however, and an official of the town council would open them several times a week for interested parties. It was served by librarians from 1815, although they were “temporary” and each subsequent one appeared to be less resourceful. A protocol of acquisitions was drawn up at that time, revealing 7,296 books in 11,099 volumes and 9,716 artefacts in the museum collection.


The first librarian, Albin Heinrich (1785–1864), a teacher at the Catholic grammar school, compiled a catalogue of manuscripts and published a scholarly outline of the history of Cieszyn Silesia, entitled *Versuch über die Geschichte des Herzogthumes Teschen von den ältesten bis auf gegenwärtige Zeiten* (Teschen, 1818). However, in 1831 he chose a position in the academic grammar school in Brno and worked there actively until his death. Subsequently, Karl Schwarz, a teacher in the same school, worked chiefly on the museum's botanical and geological sections and its coins until 1862. The library mainly served the grammar school, and Cieszyn officialdom, professionals, the middle class and the gentry.

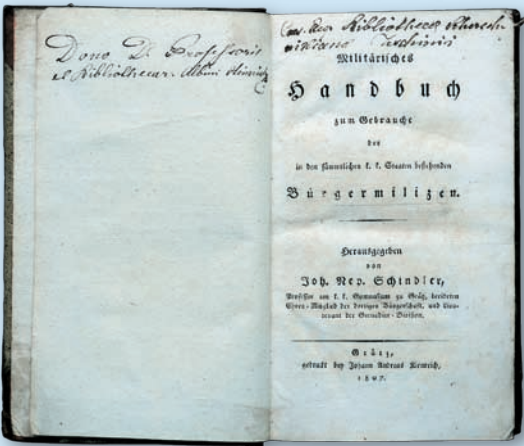
Some books were even taken home, but not more than thirty people a year used that service.

The last librarian, curator and treasurer of the foundation was Dr. Jan Wyrzens—from 1883 until 1935! The collection was used as a source of historical research, but generally, its social significance diminished.

At that time, making the library available to a wider audience was possible only by publishing a standard systematic catalogue. Szersznik actually compiled such a catalogue for the *Antiquitates Romanae et Graecae* section. The later history of “Father Szersznik’s library” represented successive stages of creating documentation and an information and retrieval system for the collection. In 1829, the authorities of the Moravian-Silesian province demanded a “permanent” catalogue (i.e. not a card catalogue, but one in the form of a book or simply printed). A correspondence was begun—successive librarians were unable to imagine the possibility of carrying out that request. It has to be said that the instructions, issued for the entire empire, were extremely complicated.

In 2000, Krzysztof Szelong described the lengthy efforts of the second and third librarians (Albin Heinrich and Karl Schwarz, respectively) and their correspondence with the authorities (see Bibliography). It is interesting that the authorities—in spite of all their unsolved problems concerning education—wanted to create new

 New collections and new authors in the Imperial-Royal Szersznik Library. This book, a handbook for municipal police, was written and published in 1807 in Graz by Johann Nepomuk Schindler, professor of Graz grammar school and lieutenant grenadier, and presented to the collection by another professor, signed here only as the librarian Albin Heinrich, so perhaps the volume was added to the collection after 1814.



CLASSIFICATION SYSTEMS (3)

JEFFERSON

HISTORY	
CIVIL	NATURAL
Civil proper	Physics
Ecclesiastical	Natural
	History Proper
	Occupations of Man
PHILOSOPHY	
MORAL	MATHEMATICAL
Ethics	Pure
Jurisprudence	Physicomathematical
FINE ARTS	
Gardening	
Architecture	
Sculpture	
Painting	
Music	
Poetry	
Oratory	
Criticism	
Another who have written in various branches	

TESCHENER KAMMER

I

LANDWIRTSCHAFT
VIEHZUCHT
PFERDWESEN

II

FORSTWIRTSCHAFT JAGD
FIESCHEREI

III

TECHNIK BAU- UND INGENIEURWESEN
KUNSTGEWERBE

IV

ALGEMEINE NATURWISSENSCHAFTEN

V

LÄNDER- UND VÖLKERKUND
REISEBEISCHREIBUNG

VI

GESCHICHTE

VII

JURISPRUDENZ
STAATSWISSENSCHAFT
NATIONALÖKONOMIE

VIII

HANDEL UND BANKWESEN
BUCHFÜHRUNG GESCHÄFTSCORRESPONDENZ

IX

BERG UND HÜTTENWESEN

X

WERKE VERMISCHTEN INHALTS



The Szersznik Library interior in the Larisch Palace (after 1935). It is here that the original bookshelves were arranged, radiating outward from the centre.

norms for classifying books and controlling their implementation.

After numerous dramatic events, including Karl Schwarz's turning down duplicates from Olomouc University Library, around 1833 the authorities ceased to concern themselves directly with the progress on the catalogue. Schwarz continued his work on the finding aid (after Szersznik), more comfortable with it than with the alphabetical catalogue demanded by the authorities. Today—aided by a supplement from the 1990s—it is the most important of the historical, primary source tools for navigating around the collection.

Unfortunately, in the 20th century Szersznik's collection became intermin-

gled with others, and books were lost. When the collection was transferred in 1935 to the Larisch mansion as part of the plan to merge the collections in the Municipal Museum, the collection numbered 9,212 items in 14,709 volumes, and 1,249 items in 1,839 volumes were recorded as missing. The museum collection was then larger, but was already showing signs of deterioration. The Germans scattered the collection in the final phase of the war, transporting items to various locations. Parts of it were reconstituted in Frýdek, Czechoslovakia, then later in Prague, from where it was only returned to Cieszyn in 1962.

The director of the Historical Section of the Silesian Library, Cieszyn, Ludwik Brożek, PhD (1907–1976), was not able to put it back in order, lacking the appropriate staff and expert knowledge for dealing with collection. Aside from that, Brożek created a catalogue of manuscripts previously unclassified by Albin Heinrich (shelves 8 and 9, i.e. DD VIII and IX).



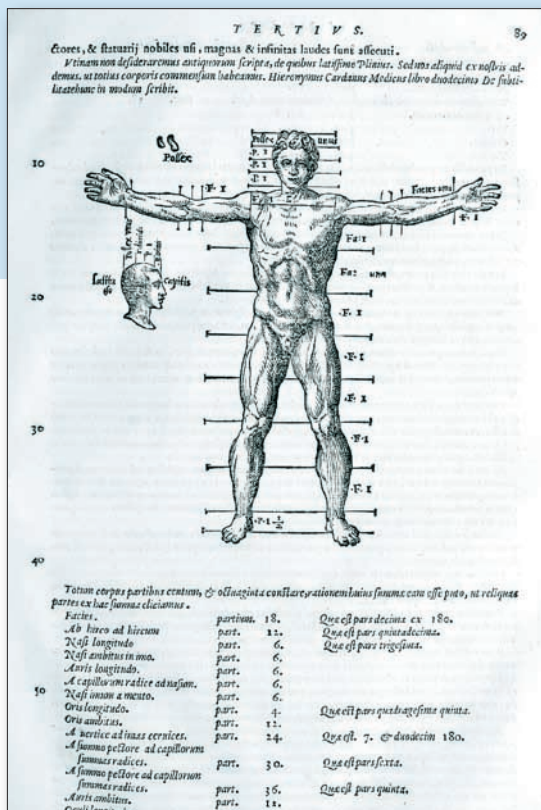


Vitruvius was one of the most important authors to provide a connection between antiquity and modern times. Szersznik owned various issues of his *On Architecture* series. Presented here is the illustration from *M. Vitruvii Pollionis De architectura libri decem, cum commentariis Danielis Barbari...* Venetiis : apud Franciscum Franciscum Senensem et Ioan. Crugher, 1567, one of the most valuable prints in the Library's collection.

The scanned typescript of the catalogue and a scanned version of Heinrich's catalogue were made available online, creating an unbroken sequence from DD I to DD IX, and named the *Collection of manuscripts of Leopold Jan Szersznik's Library*. The alphabetical catalogue of the collection, which was compiled by hand and typed on pages of international format in the years 1961–1976 (with a break between 1965 and 1967) by Andělín Wadowski, under the supervision of Ludwik Brożek was more successful. Around two thousand books were lacking from it; but in the years 1990–1992, during the inventory that was carried out in the library, it was completed by Jolanta Sztuchlik and Anna Gojniczek, then scanned and put online as the *Virtual Catalogue of Leopold Jan Szersznik's Collection*.

The young team of the Historical Section of the Municipal Library, who provisionally put the collection in order in the 1990s, estimated that it numbered around fifteen thousand volumes of books and journals (including over eleven thousand rare specimens), thirty-nine incunables and a thousand items of manuscripts. In the case of a large number of the items, the current state of classification of the collection (or rather the ascertaining of its provenance in the future) will permit a repeat, precise reckoning.

In his collection—according to B. Bieńkowska—Leopold Szersznik ordered the coryphaeuses of human thought to stand side by side, without consideration of their religion or opinions. It



The Golden Ass or Metamorphoses is the most famous and influential work by Apuleius (Lucius Apuleius, c.120–c.170). The so-called ancient romance is presented here in the commentary printed in 1501 in Venice—Philippus Beroaldus' *Commentarii a Philippo Beroaldo conditi in asinum aureum Lucii Apulei*—and is one of the oldest and most precious prints in the Szersznik collection. The volume is decorated and includes numerous marks of provenance. The heraldic proto-ex-libris, with a short poem painted on the inside title page, indicates the authorship of Jan, a former bishop of Oradea (Varadinum, Grosswardein in Transylvania). The Jan in question is Jan Filipec (c. 1431–1509) of Prostějov, who between 1483 or 1484 and 1490 was an Olomouc bishop or, in fact, only the administrator of the diocese, because he was not approved by the pope (therefore in the five-field coat of arms, in the upper heraldic left and lower right field there is a red and white coat of arms of the Olomouc diocese; in the middle field there is the coat of arms of Filipec himself). The bishops who were consecutively approved by the pope, i.e. Jan Vítěz, Ardicino della Porta and Juan de Borja, had in fact never taken over the diocese, and the last two had never even arrived in Olomouc. Jan Filipec was a diplomat and a politician at the service of King Matthias Corvinus of Hungary, who after his death played a decisive role in the election of Ladislaus Jagiellon to the Hungarian throne. After the coronation, Filipec withdrew from political life and, in 1492, joined the Franciscan Monastery in Wrocław. His library has not survived.

UNIQUE SZERSZNIK'S LIBRARY

Regarded as monastic yet kept outside a monastery, too sophisticated for a middle school and run by a special foundation, the library is truly exceptional in many ways. In the 19th century, many of the authors collected here were reluctantly read. Who knows maybe their works will be rediscovered in our times? The number of volumes is striking, as if collected by somebody who intended to explore the entire history of human writings, including—quite successfully—Cieszyn's literary output. However, it is by no means complete, missing a great number of contemporary classics, including—to mention just a few—Edward Gibbon's *The History of the Decline and Fall of the Roman Empire*, Cervantes' *Don Quixote* or *Robinson Crusoe* by Defoe (as opposed to Lemuel Gulliver, who is present here), Defoe being represented only by a popular satire *The Dyet of Poland* (Cieszyn's people had to wait for the popular version of *Robinson* printed by Feitzinger). The achievements of the Romantic period can be found mainly in the English and French divisions, and among the 18th-century classical works, including those of Jean de la Fontaine, there is no trace of Charles Perrault's tales, *The Arabian Nights*, Raspe's *Baron Munchausen* or *Paul and Virginia* by Bernardin de Saint-Pierre. The most prominent figures of the Enlightenment missing are Jean-Atoine-Nicolas Condorcet and Paul-Henri Holbach; however, all those authors might have been present in the Library at some point and then stolen or destroyed. The great absent include popular fiction, which seems intentional as there is no space left which could have been claimed as its own.

Around 1790 over a hundred novels a year were published in Great Britain, the number being only slightly lower in France and German-speaking countries. The Reverend owned one of the oldest bildungsromans, *Geschichte des Agathon* by Christoph Martin Wieland, but disregarded Goethe and his *Sorrows of Young Werther* and Wilhelm Meister's *Apprenticeship* as well as many other titles that contributed to the formation of the contemporary novel, including *Dangerous Liaisons*, *Memoirs of a Woman of Pleasure* (popularly known as *Fanny Hill*), *Pamela, or Virtue Rewarded* or *Manon Lescaut*. J.-J. Rousseau's *Emile* is given precedence over Voltaire's *Candide* and women writers are non-existent. The highlight of Książnica's pre-1801 imprints and the most popular Polish literary work in Europe, *The Memoirs of the Celebrated Dwarf, Joseph Boruslawski*, translated from French and published in London in 1788, did not find favours with Rev. Szersznik. When seen in this light, this impressive library is of municipal type only in the sense that it was inherited from and by individuals conducting urban life, not in the sense of resembling actual early 19th-century lending libraries, conforming to the tastes and needs of bourgeois audiences.

suited him that in his library St. Thomas of Aquinas, Luther, Bellarmine, Descartes, Pascal, Leibniz, Diderot, Montesquieu, Voltaire, Rousseau, Kant, Erasmus, Melancthon, Comenius, Locke, Grotius, Beccaria, Lipsius, Copernicus, Galileo, Newton, Buffon, Bacon, Cuvier, Linnaeus, [Pope and Herder], Bayle and many others, headed by the authorities of antiquity. Religious censorship had no power against such distinguished authors—which did not mean, though, that Szersznik's collection was ideologically neutral. On the contrary, their religious character is clearly emphasised. However, in general he selected works of functional writing, among average or lowly ranked commentators, moralists and preachers, writers of textbook and compendiums of all fields of learning and popular and devotional literature. Catholic authors predominate, with Jesuits in the overwhelming majority.

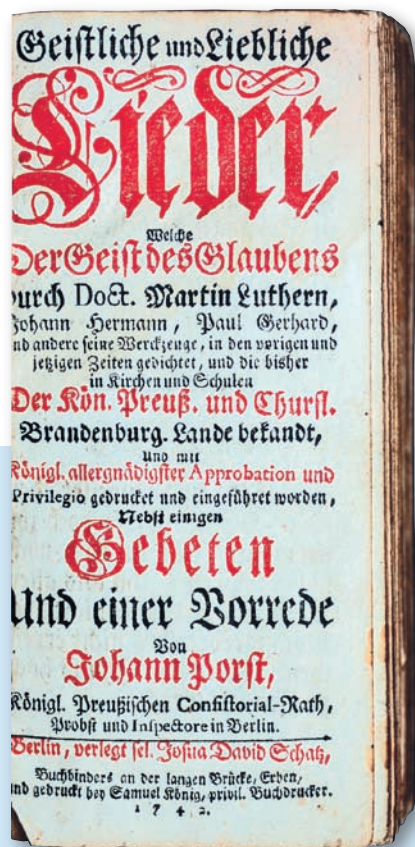
The collection of manuscripts seems to confirm these preferences ... It is obvious that religious literature occupies a significant place (it is represented in several sections) ... Among religious literature, the large group of Jesuits stands out. Other well-represented fields are; history, pedagogy and didactics, including the organisation, theory and history of education, monographs of schools, school programmes and a huge quantity of textbooks and compendiums, all located in specific areas of knowledge. In the Law section, civil, municipal, commercial and guild law predominate. Practice takes precedence over theory, as it does throughout the entire collection. An interest in geography is clearly expressed, as are descriptions of exotic lands and long journeys, including Jesuit missions. The "antique" sections are comprehensively represented, as are encyclopaedias and other information-based publications [including palaeotypes]. Summarising, in spite of the collection's universalism, the manifestations of the owner's personal interests are apparent. Religious, pragmatic and bourgeois features are all very evident. To summarise, Szersznik's library is the only public library with its provenance in the bourgeois intelligentsia and with the character of the late Enlightenment. (B. Bieńkowska: Leopold Jan Szersznik – fundator biblioteki publicznej w Cieszynie; see Bibliography).

However, before museums and libraries existed in Cieszyn, the town had its own ecclesiastical libraries. The Książnica Cieszyńska collection includes *Biblia Sacra*, published in Cologne in 1690, with the annotation *Teschner Pfarr Bibliothek*. The book belongs to a deposit—kept in Książnica Cieszyńska since 2002—with the historical name Deanery Library (Biblioteka Dekanatu). While it is agreed the Deanery Library was formally established in 1819, that copy of the Bible ought to be linked to Father Antoni Alojzy Lohn, who was the vicar general of Cieszyn from 1797 and parish priest from 1779 to his death in 1806, and donated his books to the parish. The list of these books, compiled directly after the priest's death, numbers two hundred and thirty one titles, with seventy-five signed copies. A more complete reconstruction of Lohn's library has still not been carried out—the list is incomplete, the two collections are partially distinct and the priest, a scholar and dedicated servant of his parish, probably had more books, but they may not have survived the fire in Cieszyn in 1789. In any case, it is apparent that even before Father Leopold Szersznik's Library was established, the idea of a parish library was already emerging. Szersznik himself mentions this explicitly but perfunctorily in his *Nachrichten*; calling Lohn's collection "not insignificant" ("*nicht unbeträchtlich*").

Before Lohn, the parish priest Bernard Globisch (died 1777) donated his books to the parish. An inventory of eighteen titles exists, of which thirteen have been found in the collection. On some of these books are the names of other priests, which can also be found on several books

DEANERY

A deanery comprises of a group of parishes and is part of a diocese. A dean (vicar forane) visits the parishes of a pastoral region according to the regulations made by the diocesan bishop. An indirect organ of diocesan administration, deaneries were formally established by the Council of Trent yet their origins go back as far as the early Middle Ages.



The writing paper of the Wroclaw Episcopal Curia (Curia Episcopalis Wratislaviensis) from the beginning of the 20th century, in the collection of the Deanery Library.

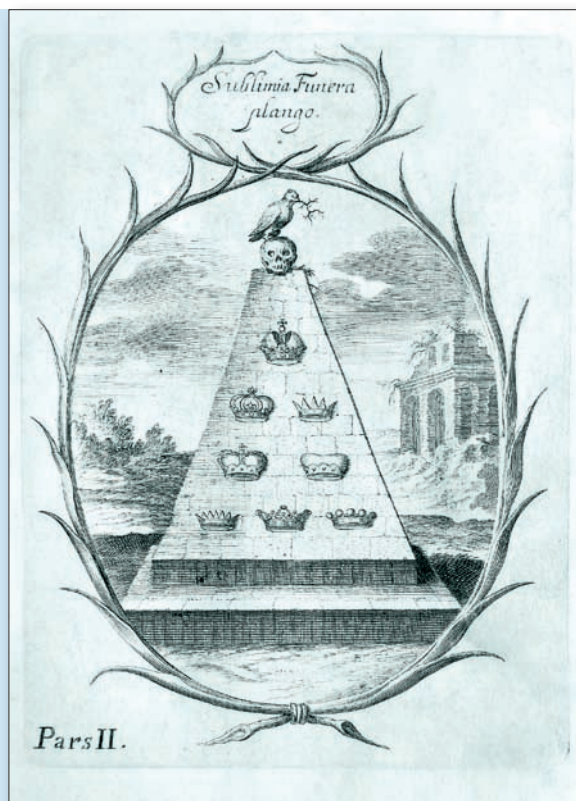


A Protestant song-book from the Deanery collection, one more source for the history of the difficult issue of inter-denominational relations of 18th century Cieszyn. Here is the print of *Geistliche und liebliche Lieder, welche der Geist des Glaubens durch doct. Martin Luthern, Johann Hermann, Paul Gerhard und andere seine Werkzeuge, in den vorigen und jetzigen Zeiten gedichtet... mit königl. allergnädigster Approbation und privilegio gedrucket... nebst einigen Gebeten und einer Vorrede von Johann Porst...* Berlin : verlegt sel. Josua David Schatz... und gedruckt bey Samuel König, 1742. Father Porst, who is introduced on the title page as the consistory's councillor, parson and intendant in Berlin, was later to become the queen's confessor. The *Spiritual and Amiable Songs* song-book was adorned with the copperplate frontispiece bearing the image of the royal couple.

not included in Globisch's inventory. Without a detailed provenance record, we will never find out how the Cieszyn parish library was formed. There is no doubt, however, that several hundred books were passed on to Löhn's successors.

It was a collection of religious character, consisting of editions of the Bible, commentaries, sermons, patristic writings, accounts of journeys to the Holy Land, canonical law, prayer books, ascetic writings and works concerning Church history. Some pedagogical, geographic and mathematical works also occur. Protestant authors also appear sporadically in the collection. German predominates, then Latin, and there are a number of books in Polish and Czech.

Löhn's direct successor was Father Jan Brzuska (1757–1840), dean of Cieszyn from 1806. He was also considered a scholar, and from a similar background to Szersznik. As parish priest in Istebna (1796–1805), he is said to have astounded the parishioners by conducting experiments with electricity and using thermometers and barometers, which we know from Szersznik himself (thanks to the infallible *Nachrichten*). Although Szersznik also stated the manuscripts of three of Brzuska's works were "ready for publication", Father Józef Londzin nor anyone after him ever found them. It is uncertain, either, whether Brzuska was the author (or compiler) of the *Książka modlitewna dla katolickiej młodzieży szkolnej iako też dorosłej od pewnego księdza świeckiego diecezji wrocławskiej...* (A prayer book for Catholic school pupils and adults by a certain lay clergyman of the Wrocław Diocese) (Cieszyn: Tomasz Prochaska, 1823), complete with the initials JB. Brzuska probably did not think of the library of his biographer (as he was, after all) as the final location of the books he had gathered from the entire Cieszyn Deanery. He may have considered what was essentially a municipal library—with the attractions of its museum collection—to be an appropriate place for young priests to further their studies. In addition, he was probably restricted by church regulations, which did not permit the linking of the collection with those of schools or municipal institutions.



Theatrum funebre exhibens per varias scenas epitaphia... Salisburgi: sumptibus et typis Joannis Baptistae Mayr, 1673, frontispiece after p. 216. The Latin proverb "Mors corona vitae" (Death is the crown of life) reflects this element of Baroque culture that created intricate ways of celebrating death and burial. Type *pompa funebris* in your search engine and you will find out more or less what it meant, unless you would rather read the entire volume under the same title by Juliusz Chrościcki. The copperplate depicts the image of an obelisk resembling the first Szersznik monument, which in the 19th century was a Masonic symbol, and earlier merely a typical commemorating monument, with its shape vaguely reminiscent of a pyre. "I'm weeping over excellent funerals" says the inscriptions above the obelisk. Also here, just as in the library classification, we are encounter a strict hierarchy. In the highest position there is the thesis that death brings peace (alleviation) and is symbolized by a dove holding an olive branch. Death (a skull) is the pinnacle of life, and it awaits everyone, including the rich and mighty who are symbolised by the crowns, also arranged hierarchically: from the royal at the very top, descending to those of the princes, electors, counts and barons below.



The Loránd Eötvös University (Eötvös Loránd Tudományegyetem) in Budapest was initially founded in 1635 in today's Slovakia, in Trnava (Nagyszombat), as a Jesuit institution. Martin Szentiványi (1633–1708), that is Martin of Liptovský Ján, a prolific author of books exploring various branches of knowledge, was a rector there. Presented here is his typical and popular work of Jesuit science *Curiosora et selectiora variarum scientiarum miscellanea in tres partes divisa...*, Tyrnaviae : Typis Academicis, 1789. Announced on the title page are three parts of the work, yet four appeared before the author's death. As a rule, it was Jesuit pedagogues' ambition to avoid boring their readers, so many of their books written at the time had variations on the word "curious" or "interesting" in the title. Szentiványi promises a careful choice of content from different authors and libraries, although he himself is not an original author.



The books he collected were given to the Cieszyn parish collection (of Löhn and Globisch), creating an impression collection, at that time marked with the bookplate "Teschner Dekanat Bibliothek".

But can we be sure when it took place? It was probably not earlier, and neither was it later, since none of the nineteenth-century books bears the bookplate. In any case, it is generally accepted that the year of the Deanery Library's foundation is when Brzuska wrote the statute (*Norm des Vereines*) of the society of clergy and laity for purchasing the fifteen-volume *History of the Religion of Jesus Christ* (Friedrich Leopold zu Stolberg-Stolberg: *Geschichte der Religion Jesu Christi*, Wien: Gerold, 1817; published at the same time in Hamburg). The book was supposed to be kept by the Cieszyn deans and be "edifying and instructive reading" for young priests. Something must have gone wrong, however, since this book is missing from the Deanery's collection today.

In 1838, when the parish of St. Mary Magdalene, which included a dean's office, now being administered by Father Jan Koziar, noted in its minutes that the parish library numbered nine hundred and eighty volumes. The three hundred and thirty one books signed by Father Brzuska made up a significant part of the collection. The profile of the collection was similar to that of Löhn's, although there was more science: physics, mechanics, machinery, horticulture, pharmacology, physiology, medicine and veterinary science and magic.

Brzuska would occasionally indicate the field a particular book belonged to, somewhat in the manner of the monastery model, as Szersznik did (e.g. philosophia, theologia, etc.). Perhaps he thought at that time they would one day be available to the public.

Over twenty works owned by another Father Brzuska—Jan Antoni Brzuska of Strumień and Niemiecka Lutynia (now Dolní Lutyně in the Czech Republic)—were donated to the collection. Successive Cieszyn parish priests, deans and vicars general made smaller or larger additions to the Deanery Library. New positions were acquired unsystematically and a card catalogue was compiled in the 1980s. It is not known precisely who saved the books during the Nazi occupation and—in particular—after it.

After the war, the collections of several Catholic organisations in Cieszyn Silesia from the interwar period and the remnants of the so-called Wrocław Theologians' Library (i.e. the Wrocław Diocese), created in the 1844–1845 academic year for Polish seminarians from Cieszyn in Olomouc, and in Vidnava from 1899 (both now in the Czech Republic), were incorporated into the Deanery Library by Father Mateusz Opolski. The purpose of the institution was to educate priests, in order that after ordination they could serve the largely Polish-speaking people of Cieszyn.

Initially, the library attracted an enthusiastic group, similar to the circle of Cieszyn grammar school pupils bent on improving their Polish that had formed around Andrzej Cinciała

and Paweł Stalmach in the past. Later, German-speaking boys also began to attend Polish lessons with Polish-speaking clergymen, in order to fulfil the formal requirements expected of the clergy in Polish parishes.

The library was a member of the Dziedzictwo bł. Jana Sarkandra dla Ludu Polskiego na Śląsku (Heritage of the Blessed Jan Sarkander for Polish People in Silesia) founded by Father Ignacy Świeży, and to which it gave its entire collection in the years 1917–1921.

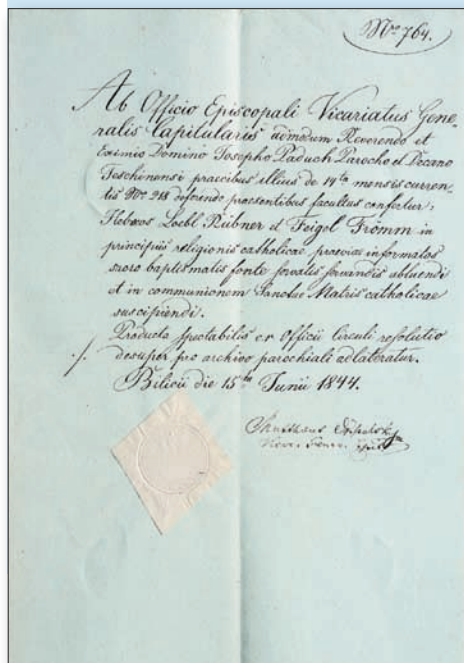
At that time, the library of Dziedzictwo flourished in its premises in Stary Targ, Cieszyn, particularly after it took over the record of Father Józef Londzin in 1929. Intended for destruction by the occupying Nazi authorities, only a small part of the Dziedzictwo Library, the Theologians' collection and Londzin's books survived.

The Deanery Library currently comprises; 4,253 bound volumes, including 5 incunables, 1,856 pre-1801 imprints, 1,979 new books, 356 new journals and 57 bound manuscripts. Books in German are the best represented, followed by publications in Latin and Polish, with Czech and other languages making up the smallest proportion. With regard to subject, religious writings are the most numerous—accounting for ⅓ of the total collection. As far as lay literature goes, there is an impressive collection of 19th- and 20th-century books linked specifically to Cieszyn.

The Cieszyn Association for Self-improvement in the Polish Language (Towarzystwo Cieszyńskie dla Wydoskonalenia się w Języku Polskim)—better known as the Polish Library (Czytelnia Polska) was the first official institution of Polish cultural life in Cieszyn. When examining the history of this movement—as did Małgorzata Danel, the author of the history of the People's



Jan Łaski: *Commune incliti Poloniae Regni privilegium co[n]stitutionu[m] et indultuu[m] publicatus decretorum approbatoru[m] que cum no[n]nullis iuribus ta[m] divinis q[uam] humanis p[er] Serenissimum principem d[omi]ni n[ost]r[u]m... Alexa[n]drum... Regem Poloniae...* Cracovie: Jan Haller, 27 Jan 1506. The first full collection of Polish rights and privileges, and also the first official publication in the collection of the People's Library. Its author, the archbishop of Gniezno and the primate of Poland (1510–1531), had no higher education yet contributed significantly to the unification of the legal system, which translated into consolidation of the state. The volume includes the text of the *Bogurodzica* hymn. The wood engraving portrays the patron saints of Poland: Wenceslaus, Adalbert, Stanislaus and Florian.



An example of the kind of official business submitted to the Deanery. No. 764. The bishop's office of the General Vicariate Capitular hereby gives consent to the honourable and distinguished Father Józef Paduch, a vicar and dean of Cieszyn, in response to his request submitted on the 14th day of this month, while also annulling number 218, as follows: for the two Hebrews Loebel Rübner and Feigel Frömm to be introduced to the principles of the leading Catholic religion by the holy source of baptism, and following the observed procedure for them to be cleansed and allowed into the community of the Holy Catholic Mother. The special resolution of the Officium pertaining to this matter shall be delivered to the parish archive. Signed by Mateusz Opolski, The Bishop's General Vicar, Bielsko 15 June 1844.

Father Mateusz Opolski (1780–1850) was the vicar general (1843–1850) of the Austrian part of Wrocław diocese, that is the proxy of the bishop's diocese in Wrocław. Born in Wodzisław, in 1828–1850 he was the parish priest of the Church of St. Stanislaus in Bielsko. In 1845, he founded a library for Cieszyn theologians in Olomouc.

Library (see Bibliography)—we enter a typical 19th-century social landscape, where the ability to found associations, as carried out by

members of various, well-defined groups, played an important role.

The association, active from 15 November 1848, gathered representatives of the local intelligentsia, bourgeoisie and wealthy peasantry. The function of president was carried out by the following individuals: Father Józef Paduch (1848); Father Jerzy Prutek (1848–1849) and the lawyer, Ludwik Klucki (1849–1854). The aims of the People's Library—to promote literary Polish and Polish culture by organising various forms of cultural and educational activities, such as Polish lessons, literary and musical evenings and amateur dramatics, as well as publishing—were political.

An important role in the work of the Polish Library was played by the organisationally and financially independent People's Library of the Cieszyn Region (Biblioteka Ludu Kraju Cieszyńskiego)—the first Polish public library in Cieszyn Silesia. "The people of the Cieszyn



Jan Fryderyk Łukasz Sapieha: Annotacye historyczne o początku... Orderu Kawalerów Białego Orła przez... krola... Augusta II... windyowanego... do najwspanialszego... splendoru w Polsce y obcych krajach wywyższonego / pracq... Jana Fryderyka... Sapiehy... z przydatkiem...

przedniejsze w chrześcijaństwie ordery teraz y niegdy kwitnące krotko opisującym zebrane; a zaś od Adama Chodkiewicza... z łacińskiego języka przetłumaczone, Warsaw : typis Collegij Regij Soc. Jesu, 1730. The Marshal of the Lithuanian Tribunal, decorated by August II in 1726, later the Grand Chancellor of Lithuania, commanded that his crest—a fox—be placed on his historic treaty.



DONATORS OF THE PEOPLE'S LIBRARY OF THE CIESZYN REGION

As recorded in the inventory book, specifying the source from which each item was acquired, the following list of donators has been created (in alphabetical order, with the number of volumes donated):

Count Ferdynand Bąkowski from Uście, Stanisławów district (34);	P. Milikowski (3);
J. Bernacik, merchant from Cieszyn (1);	Feliks Miski (1);
Józef Brodowski, professor of fine arts from Kraków (42);	Klemens Mochnacki, tutor, conspirator (18);
Seweryn Celarski from Lvov (7);	Moravian Communion of Cyril and Methodius from Brno (2);
Czech students of the Evangelical Grammar School in Cieszyn (5);	W. Morawski from Freywaldau (now Jeseník) (11);
Dawid Dawidowicz, curate of the Armenian Cathedral in Lvov (1);	P. Mrózek, postal officer (1);
Dzwonek, editors, Lvov (8);	Citizens from the Tarnów district (56);
Galicia Economic Society, Lvov (7);	Franciszek Piller, bookseller from Lvov (37);
Julia Goczałkowska, writer and educator based in Tarnów and Lvov (9);	Wawrzyniec Pisz, bookseller from Bochnia (47);
People of Upper Silesia (4);	E. Plucar, teacher from the Cieszyn grammar school (3);
Bogusław Jerzy Heczko, pastor from Cieszyn (1);	Jerzy Prutek, Catholic priest from Cieszyn (9);
Julian Horoszkiewicz (1);	Stanisław Przyłęcki, librarian at the Ossoliński National Institute and Galicia Economic Society, Lvov (19);
Kajetan Jabłoński, bookseller from Lvov (62);	Santarius (2);
Marcin Jabłoński, painter from Lvov (23);	Duchess J. Sapieha (10);
Jeleń, bookseller from Przemyśl [probably Jan, born in Cisownica] (1);	Wincenty Smągłowski, teacher from Galicia, bibliophile (1);
Julian Aleksander Kamiński, librarian at the Ossoliński National Institute in Lvov (21);	P[aweł?] Starzyk, bookseller from Lvov (2);
Ludwik Klucki from Cieszyn (18);	Henryk Suchecki, writer (4);
Joanna Komarnicka, Lvov (22);	Jan Szpaczek, priest, Brusowice (1);
People from Kraków (41);	Jan Ściborski (1);
Tomasz Kulczycki, Lvov (10);	Jan Tarkota, student of the Catholic school in Cieszyn (25);
Laurency Kutowicz (1);	Tygodnik Mariański, Piekary Śl. (19);
Jan Kwapiński from Fryštát (12);	Edward Winiarz, bookseller, Lvov (18);
Jan Łodyński from Tarnów (1);	Hipolit Witowski, writer (16);
Józef Łodyński from Tarnów (14);	Wolański (2);
Paweł Mamica from Podobora (1);	Józef Wyskoczil (1);
Jan Matuszek from Olbrachcice (2);	Ossoliński National Institute, Lvov (20);
Count Międzyński from Freywaldau (now Jeseník) (19);	Michalina Żarska, Lvov (1).
Jan Milikowski, bookseller from Lvov (61);	

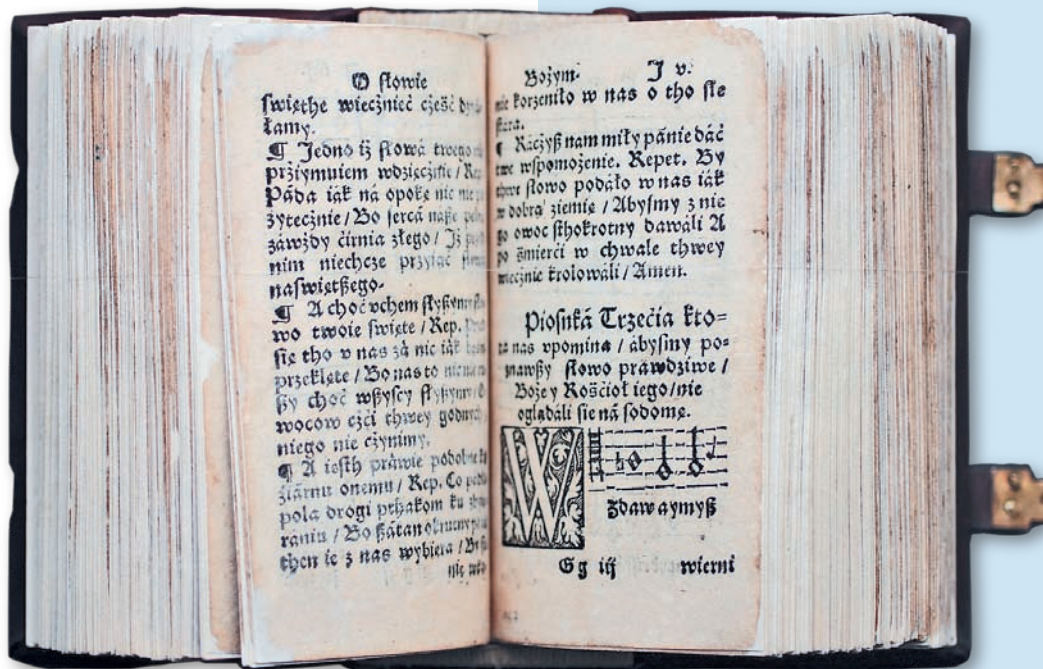
(Source: M. Danel: *Biblioteka Czytelnia Ludowej w Cieszynie*, see Bibliography)

land bordered by the Ostrawica (Ostravice) to the Białka rivers" were established as the collection's statutory owner; the employers of the library were to be its representatives.

The majority of the collection was made up of donations, given following the appeal by Paweł Stalmach, one of the founders of the Polish Library. The names of the donors were published in *Tygodnik Cieszyński* and *Gwiazdka Cieszyńska*, and written in a special guest book and the library's inventory.

In 1850, the first specifically Polish book collection in Cieszyn Silesia was donated to the library as a deposit. It was created by the Association of Polish Language Learners at the Cieszyn Lutheran Grammar School (Towarzystwo Uczących się Języka Polskiego na Ewangelickim Gimnazjum w Cieszynie; 1847–1850)—a self-educating youth organisation, whose goal was to improve the knowledge and abilities in Polish language and literature.

The Library was created from the contributions of its members. It included publications in various Slavonic languages. Paweł Stalmach collected some among students in Vienna and Bratislava, others were acquired in 1847 during the Stalmach and Cinciała's expedition to Kraków, and still others were brought from Kraków by Cinciała in 1848 and sent by him to Cieszyn after he became a student at the Jagiellonian University. The size of the library was estimated at



207 volumes (150 in Polish, 50 in other Slavonic languages and 7 in German).

The collection of the Library for the People of the Cieszyn Region (Biblioteka dla Ludu Kraju Cieszyńskiego) possessed considerable importance as a revival of Polish written heritage and cultural symbols, created by people beginning to rediscover "Polishness". Their determination made finding donors easy, in particular booksellers. They used their contacts to mobilise other influential groups, in particular literary circles. The largest group of collections (over 100 titles) was from works of literature by Polish authors of all eras, mainly published in the first half of the nineteenth century. Thanks to the donations of citizens of the Tarnów province, first editions of the works of the great Polish Romantics published abroad, the works of historians from the first half of the nineteenth century, and political pamphlets and treatises, concerning events from the end of the eighteenth century up until the Springtime of Nations were all acquired. Polish literature and grammar textbooks, readers, anthologies, dictionaries, foreign grammars, large numbers of Polish translations of foreign literature, over 70 titles of religious works (mainly published in the years 1845–1850 in Lvov, Bochnia and Piekary), and scientific, agricultural and

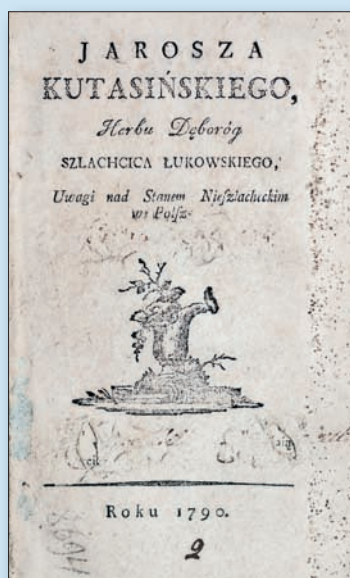


The fragment of one of the oldest books in the collection of Książnica Cieszyńska, *Reformowany katechizm królewiecki*, was published in Königsberg by Jan Daubmann, sometime between 1554 and 1573. The likely time of publication, just as the book's title, has been established through scientific research, as the book bears no publisher's address and has no title page but only the printer's signet. The Catechism includes songs suitable for a variety of religious services to be held at home or in church.

ANNOUNCEMENT IN TYGODNIK CIESZYŃSKI, 1848

Our readers are kindly informed that Cieszyn saw the opening of the Polish Library, which offers periodicals in Polish and other Slavic languages as well as in German. It is primarily directed at villagers, who wish to have access to such periodicals. Please note that the attractive terms of membership, with an initial fee of 30 kreuzers and monthly charge of 10 kreuzers, for which the borrowers are allowed to take the periodicals home for a designated period.

technical publications were added to the collection. There were also Polish journals, published in all three annexed territories and abroad, including, the Lvov *Dziennik Narodowy*, *Gazeta Narodowa*, *Ziemianin Galicyjski*, *Przyjaciel Ludu*, *Tygodnik Rolniczo-Przemysłowy*;



A polemical pamphlet by Franciszek Salezy Jezierski (1740–1791), from the time of the Four-Year Sejm. For the creators of the People's Library, these were relatively recent events and current affairs, and it was possible to buy books that were still in circulation.

the Kraków *Jutrzenka* and *Pamiętnik Krakowski Nauk i Sztuk Pięknych*; the Warsaw *Biblioteka Warszawska* and *Pamiętnik Warszawski*; the Poznań *Przegląd Poznański*, *Tygodnik Literacki* and *Szkoła Polska*; the Paris *Demokrata Polski*, the Prague *Národní noviny*, the Brno *Ponaučné a zábavné listy*, the Ljubljana *Slovenija* and the Zagreb *Slavenski Jug*. Cieszyn had clearly become well known!

The quantitative proportions of the writings were in accord with the principles of the statute (*Polish books ought to be bought for the library ... one fifth of the library's income can be invested in other Slavonic books, i.e. Czech ones.*). As Danel observed, *for some of the donors the library was attractive specifically because of being a Slavonic institution and not just a Polish one.* The library was open to anyone, on payment of the appropriate fee.

The library needed to be promoted, though. Polish secular literature was a relatively new phenomenon in Silesia, and even an appeal to both Catholic and Lutheran clergy (and winning their support) did not initially result in a substantial response.

In spite of these difficulties, the library achieved a crucial victory by going beyond the narrow, conspiratorial formula of the use of the Polish language. Owing to the library, Polish in Silesia became not merely a language of

communication among family and friends, but in addition for public discourse.

In 1885, after the suppression of the Springtime of Nations, the Austrian authorities closed the Polish Library and confiscated its collection, subsequently handing it over to... the Szersznik's Library in Cieszyn, as if it now had the status of a historical treasure. It was divided up there, owing to the books being distributed among the various sections. The books were stamped with the emblem of the Leopold Jan Szersznik Foundation Library and provided with catalogue numbers. 499 works in 693 volumes were added to the inventory at that time.

Several years later, the circumstances came about to establish the People's Library as a legal association—as an institution intended to continue the tradition of cultural and educational activities begun by the People's Library (1861).

The collection was repossessed from the Szersznik Library. From that time onwards, it became a centre for Polish cultural life in Cieszyn Silesia, until 1922, when after many vicissitudes it was decided that the library was “out of date” and its collection given to Macierz Szkolna dla Księstwa Cieszyńskiego on 31 March 1922. We will discuss its vicissitudes in brief.

At first, it took advantage of the favourable, successively more liberal, conditions in Austria and the enthusiasm of the élite in successfully popularising Polish culture, developing amateur artistic circles—from which the library mainly supported itself—and training book-sellers. They included Jan Milikowski of Oldrzy-

LIBRARY LOCATION

The library, its reading room as well as the seat of the People's Library changed its location several times in the course of its almost century-long history. Located in the Dom pod Lwem (Lion House, or Hirsch House) at the corner of the Rynek and ul. Niemiecka (present ul. Mennicza) in 1861–1866, it was later transferred to the Dom Hudeczka (Hudeczek House), at the junction of Mennicza and Olszaka streets, where it stayed until 1872. In 1873–1900 it occupied the Hotel Pod Żłotym Wolem (in the 1990s, the venue for a highly popular snack bar) in ul. Szersznika, owned by the Bazar Cieszyński company, to be finally moved to the newly opened Dom Narodowy (National House) in the Rynek, where it was housed until 1922.



Harmonia ex tribus Euangelistis composita, Mathaeo, Marco, et Luca... cum Iohannis Calvini commentariis, Editio secunda, [Genève]: Oliua Roberti Stephani, 1550. The book comprises a selection of gospels with John Calvin's commentaries. It was published in Geneva by the famous Robert Estienne (Stephanus) in his "Robert Stephanus' Olive", the print house "Under the Olive Tree" whose symbol features on the title page.

chowice (today Oldřichovice, a suburb of Třinec in the Czech Republic), the owner of bookshops in Lvov, Tarnów and Stanisławów, the brothers Jan and Paweł Jeleń of Cisownica in the Goleśzów commune, who ran a bookshop in Przemyśl, and Jan Andrzej Pelar, born in Bobrek (today a suburb of Cieszyn), who ran his own bookshop in Rzeszów from 1848. The People's Library later had a lot to thank these booksellers for, although during its most prosperous periods it also bought up book collections.

The largest collections in the People's Library today are:

- The collection of the Library of the People of the Cieszyn Region, acquired in 1863
- A collection donated to the People's Library in 1866 by Count Mieczysław Dzieduszycki (1823–1872)
- Theological and historical works of the canon of Kraków, Father Karol Teliga (1808–1884), donated in 1876 (1,027 titles in 1,884 volumes, including manuscripts and pre-1801 imprints)
- The library of the Educational Association for Young Poles (Towarzystwo Kształcącej się Młodzieży Polskiej) in Munich which was dissolved in 1877 (256 titles in 371 volumes, mainly literature and the archives of the Association, containing the minutes of its meetings)
- Over 7,000 volumes on Polish history, bequeathed in the will of Ignacy Bagieński of Odessa from his library, and acquired by the People's Library in 1888
- The rare collection of Emma Stokowska, donated in 1895.

The People's Library numbered around 15,000 volumes, including over 2,000 pre-1801 imprints, 10 incunables and around twenty 15th–19th-century manuscripts. The collection consisted mainly of works in Polish. Its most important works were its rare examples of historical Polish writing.

However, a treasure of greater value was the journal collection, containing Polish periodicals published in the three annexed territories and outside Poland, but also including Czech, Moravian, Slovakian, Austrian, Hungarian and Lusatian journals. They included: the Warsaw *Ateneum*, *Biblioteka Warszawska*, *Kłosa*, *Niwa*, *Przegląd Powszechny* and *Tygodnik Ilustrowany*; the Kraków *Przegląd Polski*; the Lvov *Przegląd Lwowski*;



CATALOGUES OF THE PEOPLE'S LIBRARY

The catalogues of the People's Library comprised of the following sections:

- I. Theology, Philosophy, Ethics, Law
- II. History, Statistics, Politics, Ethnography, Travel Books
- III. Natural Sciences: Natural History, Physics, Chemistry, Pharmacy; Mathematics, Geometry, Astronomy
- IV. Economy, Craft, Industry, Trade, Arts
- V. Books for the youth
- VI. Poetry, Drama
- VII. Fiction
- VIII. Languages, Grammar, Dictionaries, Reference Sources
- IX. Periodicals and Miscellaneous
- X. Musical Notation, Musical Work and Other Works of Art.

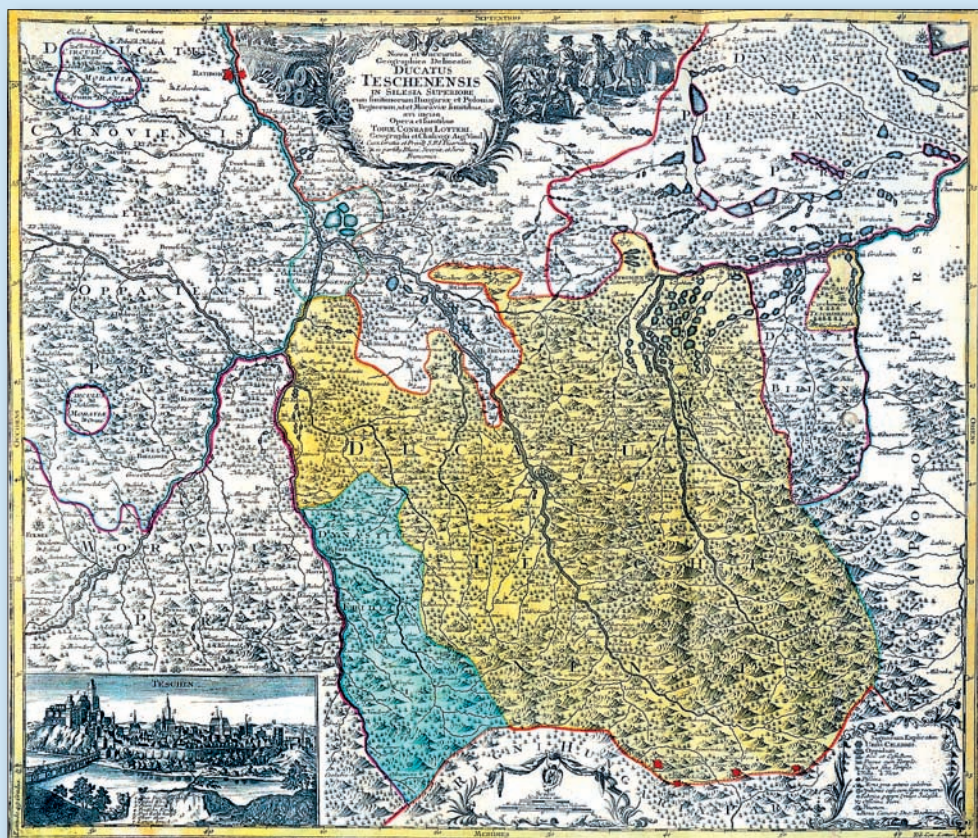
The books were assigned inventory numbers and catalogues numbers composed of a section number (Roman numeral) and a subsequent number in this section and they were probably arranged on the shelves in this manner. Due to that fact the People's Library, a patriotic enterprise of national importance, to a large extent resembled Szersznik's universal and public library, which served as a point of reference for the young Polish activists. The applied system ranked the materials according to their merit, dividing them into "higher" vs. "lower" and "basic" vs. "auxiliary", thus following the principles set by Legipont and other founders of monastic librarianship.

the Gdańsk *Gazeta Gdańska* (from 1891) and the Silesian *Katolik* (Bytom), *Nowiny Raciborskie* and *Gazeta Opolska*. The People's Library also possessed examples of the best printed matter to have come out of the finest European printing houses of the early modern era.

The collection's academic character militated against attracting a large group of readers.

Around 18,000 book loans were recorded before 1886, in the years 1892–1896 around 500 titles (1,000 volumes) were loaned annually, but at the beginning of the 20th century that number had decreased considerably, despite the fact that members of the association could borrow books at no charge. This rule was later extended to teachers and school pupils, members of the Polish Teachers' Association (Polskie Towarzystwo Pedagogiczne), etc. In 1911 the People's Library opened a free, public lending library.

By the 1880s, there was a crisis. Difficulties with accommodation meant that the cramped premises at Scherschnikgasse 108 were rarely visited and the growing collection was stored in crates. The processing of the collection had actually stopped at the stage achieved by the first librarian, Paweł Stalmach. In the 1890s, attempts were made to mobilise greater efforts to complete the catalogue, and for some time it appeared it was close to being published.



Comprised of separately published maps, this Atlas of Europe dated 1793 includes, amongst others, *Nova at accurata delineatio Ducatus Teschinensis in Silesia Superiore cum finitimum Hungariae et Poloniae Regionum ut et Moraviae limitibus...* The author, Tobias Conrad Lotter, introduces himself as a geographer and a printer in Augsburg. The map presents the feudal states separated from the area of the Duchy of Cieszyn: the State of Bielsko (without Czechowice, which belonged to the duchy), State of Frýdek and State of Fryštát (today a district of Karviná in the Czech Republic). The map is readable but there is no question here of "nova delineatio" as Lotter's source was probably the map *Das Fürstenthum Teschen in Oberschlesien* (Johann David Schleuen, Berlin, c. 1750)—also in Książnica's collection. That map does, however, additionally include the Čadca district, Hungarian at the time, Slovakian today, which used to be a disputed territory between the Duchy of Cieszyn and the Kingdom of Hungary.

ALODIA KAWECKA-GRYCZOWA ON THE REMAINS OF THE PEOPLE'S LIBRARY, 1936

The library of the former People's Library, which is now stored in the building of Macierz Szkolna together with Kraszewski's collection ... has been reviewed and catalogued and is likely to serve a useful social function. However, it is currently kept in a run-down, neglected and shabby place. Cramped space and very high shelves make it impossible to find the volume needed. Proud testimony of the recent fight for Polish culture in Silesia is nowadays sadly inaccessible and useless, covered with a thick layer of dust and spider's web.

It was never finally achieved, however, probably owing to the approaching move to Dom Narodowy (National House), where the collection was due to be reorganised. The books were at least on shelves and in order (but what order?), and a card catalogue was created "based on catalogues in large public libraries". It was carried out by Franciszek Popiołek and pupils of the Macierz Szkolna grammar school.

The card catalogue cannot have been a genuinely universal tool, since work on it continued. On one hand, Wojciech Zych created a catalogue of manuscripts, published in the Lvov *Przewodnik Bibliograficzny*, and on the other, at the beginning of the 20th century the literature section—created in 1899—was enlarged, and work on a separate catalogue for it was begun.

At that time in public libraries, "novellas" were a category viewed almost as shameful, but nonetheless sought after. They could only be loaned for a week, and a fine of 10 hellers was charged for every day overdue.

The process of deglomeration began, followed by the collection being broken up. After 1908, a large number of books from the People's Library were acquired by the Macierz Szkolna dla Księstwa Cieszyńskiego, established in 1885. Sometime later, Macierz took over the lending library, which formed the beginnings of the extensive library of the Cieszyn branch of Macierz in the interwar period. Some of the books ended up in other collections in Cieszyn Silesia or in branches in other places. Theatrical and vocal literature was given to amateur dramatics and singing groups. As time went on, only historical and academic books remained in the library. It was not until 1936–1937, that Macierz, creating a central library, reorganised libraries in its regional branches, returned "People's Library" stamped books, which had been withdrawn to its collection.

Alodia Kaweck-Gryczowa, visiting Cieszyn in 1936 was critical of the state of the People's Library's collection.

In 1937, Macierz Szkolna donated its collection to the Cieszyn Municipal Museum as part of an accumulation of Cieszyn library collections. It survived the war and became part of the Historical Section of the Silesian Library. During the notorious bursting of a radiator at ul. Regeera, 273 volumes from the People's Library were seriously water damaged.

When Książnica Cieszyńska was being created, the reconstructed collection of the People's Library numbered 15,511 volumes of books and journals, 2,176 volumes of pre-1801 imprints, 7 volumes of incunables, 4 manuscripts, and also 39 volumes of prints and 5 manuscripts not listed, but bearing the stamps of the People's Library collection.

This overview of Cieszyn library initiatives brings us to the turn of the 20th century, when the emotions linked to the sense of national identity were intensifying.

There were two distinguished Cieszyn activists, linked to the circle of the future Książnica, who differed in almost everything, apart from a love of the Cieszyn region and belonging to the first Polish government at the end of the First World War; the National Council for the Duchy of Cieszyn (Rada Narodowa dla Księstwa Cieszyńskiego). The task of the National Council was to assume power and incorporate Cieszyn Silesia into the emerging Polish state. It was constituted on 19 October 1918, in an atmosphere of mutual loyalty, comprised of representatives of the political groups active in the Polish community in Silesia, and which unanimously—with the obvious exception of the movement for an independent Silesia (Ślązakowcy)—adopted inde-

pendence programmes around 1911. The Council appointed a three-man presidium comprising: Father Józef Londzin, socialist Tadeusz Reger and Lutheran Jan Michejda. All three collected books; the libraries created by Londzin (the library of the Polish Ethnological Society) and Reger (his own private collection) can be found in the Książnica today.

In 1896, Father Ignacy Świeży (Dziedzictwo Błogosławionego Jana Sarkandra) put forward an appeal (in *Gwiazdka Cieszyńska*, naturally), to support the emerging Silesian Museum with donations. Father Józef Londzin organised the campaign. Potential museum artefacts began to be donated, as noted in *Gwiazdka Cieszyńska*, until Londzin's death in 1929. After some time, *Dziedzictwo* lost contact with the campaign. It was then that Londzin decided to create the Polish Ethnological Society (1901)—probably linked to the founding of the Ethnological Society in Lvov in 1895, which opened a branch in Chrzanów in 1900 and had numerous contacts with Czech ethnologists. The society subsequently stopped using the word “Polish” in its name, but readopted it after the war. Soon after, *Dziedzictwo* began to flourish, while the museum began to operate independently, because the society was enthusiastically putting its statutory goals into practice, collecting important examples of Cieszyn literature, songs and artefacts. In 1907, it also began publishing the quarterly *Zaranie Śląskie*, edited by Jerzy Farnik. The quarterly began life as a literary, “Young Poland” journal, more idealising peasant life than strictly anthropological, and did not concern itself with the museum collection or Cieszyn's literary heritage, although Father Józef Londzin himself published on those topics.

The collection did not possess suitable premises, of course. The library and museum collections of the society were initially kept in the *Dziedzictwo* offices, but in 1901 were moved to the Polish elementary school, opened by Macierz in today's ul. Świeżego. They were moved in 1904 to the Convent of the Brothers Hospitallers of St. John of God, and in 1911 to the Polish Teachers' Seminary in Bobrek (today a campus of the University of Silesia).

Some of the books, particularly rare ones, were stored by Londzin in a flat at ul. Schodowa 3. These books, along with the priest's private collection, were acquired by *Dziedzictwo* after his death, according to his will. The *Dziedzictwo* library, however, was confiscated in 1939–1940 and destroyed. When the Polish Ethnological Society's library was finally added to the combined museum on ul. Regeera, it lacked expert care.

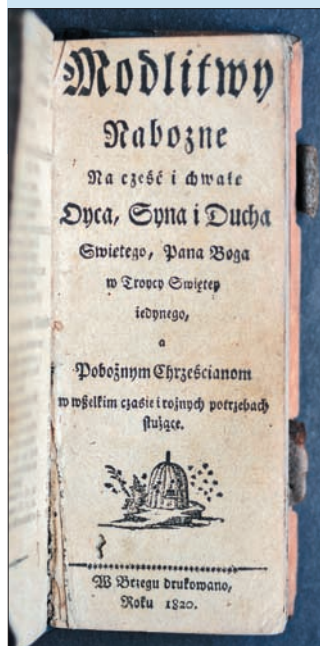
Książnica Cieszyńska, which was founded in 1994, took possession of 418 volumes of pre-1801 imprints, 62 volumes of manuscripts and 9,383 volumes of 19th- and 20th-century books. Ninety-

A PROMINENT SON OF CIESZYN SILESIA

Undoubtedly, the most active, prominent and honoured dweller of Cieszyn Silesia, elected mayor of Cieszyn and senator in 1927 and 1928 respectively, Rev. Józef Londzin (1862–1929; ordained priest in 1889), was the person to put in order the Polish clerics' theological library in Olomouc's seminary. He is also renowned for publishing the first bibliography of prints associated with Cieszyn Silesia and works on the subject of Church and education in the region as well as initiating the first Polish grammar school in Cieszyn (1895). He was elected to the State Council in Vienna and to the Polish Sejm and represented Cieszyn Silesia at the Paris Peace Conference in 1920. Among other high positions he was holding was the editor of the *Gwiazdka Cieszyńska* weekly and secretary and treasurer of *Macierz Szkolna*, later appointed its president (1903–1904). He also presided over a number of other organizations, including the *Związek Spółek Rolniczych* (Union of Farmers' Companies), *Towarzystwo Turystyczne Beskid* (Beskid Tourist Society, later transformed into a branch of PTT “Beskid Śląski”) and the *Unitas* Association (association of Cieszyn Silesia's priests, not to be mistaken for the *Unitas* pharmaceutical association founded by Tadeusz Reger). Having inherited his passion for folk art from his father, who was a teacher and amateur ethnographer, he headed the *Polskie Towarzystwo Ludoznawcze* (Polish Ethnological Society), which was open to both Catholics and Protestants.



The first book of *Zaranie Śląskie*, 1907.



Modlitwy nabożne, Brzeg, 1820. The *Pious Prayers* is a fragment of evangelical song-book, published in Brzeg (C.G. Wolfart) in 1820. A beehive with bees, a symbol of industriousness, often appears on Protestant prints, and the municipal library in Liepāja (see Chapter 1) used it to stamp its books.

one books which were discovered with the stamp of the Polish Ethnological Society but not listed were added. Books continued to be donated to the society after 1930, and even after 1945. Ludwik Brożek added further acquisitions to the collection, even though it was no longer linked to its original institution. Furthermore, the so-called Polish Ethnological Society Archives were added to the society's library, which was a fairly chaotic—but largely valuable—collection of library and archival manuscripts,

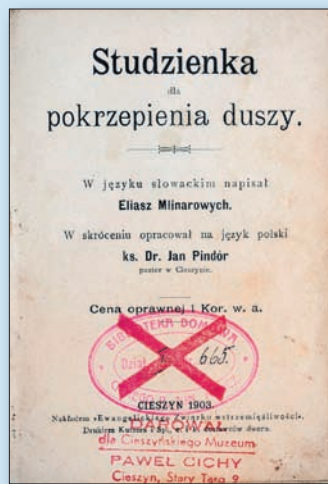
not necessarily linked to the activities of the society. It includes publications from the 16th to the 20th century, mainly primary source materials concerning the history of Cieszyn and Cieszyn Silesia (municipal records; documents from the Teschener Kammer; private documents; materials dealing with Polish nationalist activists, priests, schools and organisations; records of the Polish Western League (Polski Związek Zachodni) concerning Zaolzie in the period immediately following the Second World War, and a great deal of others. Among these materials are also the archives of the Szersznik Foundation, the archives of Cieszyn municipal conservators in the 19th century, fragments of the



"Feitzingers"—this was a popular name given to large-circulation romances, adventure and historical novels, prayer books and all kinds of manuals published in Cieszyn by Edward Feitzinger (1851–1932), as part of the "Library of Inexpensive Books for Adults and Young People" series. "The Feitzingers" were a synonym of easily accessible and widely read literature, although perhaps of a middle-brow kind.



Eliáš Mlynár: *Studienka dla pokrzepienia duszy*, Cieszyn, 1903. Popular brochure, published by the Evangelical Temperance Association (Ewangelicki Związek Wstrzemięźliwości; chairman: Parson Jan Pindór).



Macierz Szkolna Museum in the grammar school in Orłowa (Orlová), literary and scholarly works, correspondence, iconography, sheet music, hand bills, etc.; totalling 8,815 inventory items in 45 thematic categories.

In terms of content and provenance, the Polish Ethnological Society's is the most regional of all the collections in Książnica Cieszyńska. It clearly reflects what so interested Father Londzin: the history of writing in the region. There are bibles, postils, cantionals, hagiographies, calendars and prints from Upper Silesia and Brzeg. There are family Bibles. It also includes the heritage of Paweł Stalmach, who died in 1891. Of particular interest are books bearing the marks of ownership of local peasant families, including notes made by housewives, who tended not keep their own separate diaries (or kept them well hidden). There is also a collection of old school textbooks, and popular and folk publications from before 1939.

Among the manuscripts worthy of special attention are *Rozmaitości śląskie* by Józef Lompa, donated to the society in 1906 by Father Leopold Fleischer, parish priest in Bestwina, and the

THE POLISH SOCIAL DEMOCRATIC PARTY OF GALICIA AND CIESZYN SILESIA

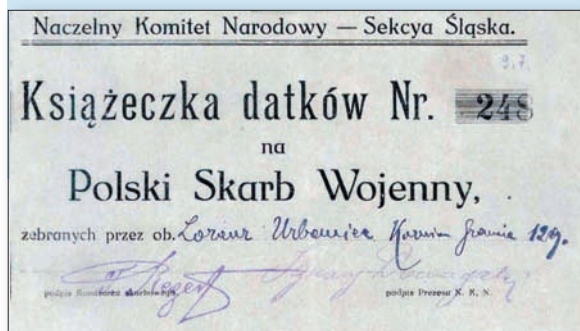
The Polish Social Democratic Party of Galicia and Cieszyn Silesia (Polska Partia Socjalno-Demokratyczna Galicji i Śląska Cieszyńskiego) was formed in November 1890 in Lvov as the Workers Party in Galicia (after its first congress held on 31 January 1892, it was renamed the Social Democratic Party of Galicia). Formally a territorial organization of the Social Democratic Workers Party in Austria, it gathered Socialists originating from Galicia and later also from Cieszyn Silesia. It was closely associated with workers' societies called Siła (Force) created from 1891 to function as the centres for mutual help, culture and education (in Cieszyn headed by Reger) and professional societies (from 1894) formally subject to the headquarters based in Vienna. In April 1919, the Polish Social Democratic Party of Galicia and Cieszyn Silesia merged with the Polish Socialist Party—Revolutionary Faction and the Polish Socialist Party in Prussia to form the Polish Socialist Party.

records of the National Council of the Duchy of Cieszyn, donated to Father Józef Londzin, on behalf of the Ethnological Society as a deposit by the Committee for the Dissolution of the Council (Komitet Likwidacyjny Rady) in 1924.

The socialist council member, Tadeusz Reger (1872–1938), was then a distinguished workers' activist in Silesia and Galicia, the founder and editor of *Robotnik Śląski*, a Cieszyn town councillor, an officer of the Polish Legions (until 1917), and previously a deputy of the Viennese parliament (the State Council). His family came from Galicia, although he was born in New York. He lived in Przemyśl and later in various parts of Cieszyn Silesia. Although not strictly *stela* (in Cieszyn dialect, a native of the Cieszyn region), he was elected several times: to the Viennese



Robotnik Śląski (1904–1939), a periodical created and edited by Tadeusz Reger.

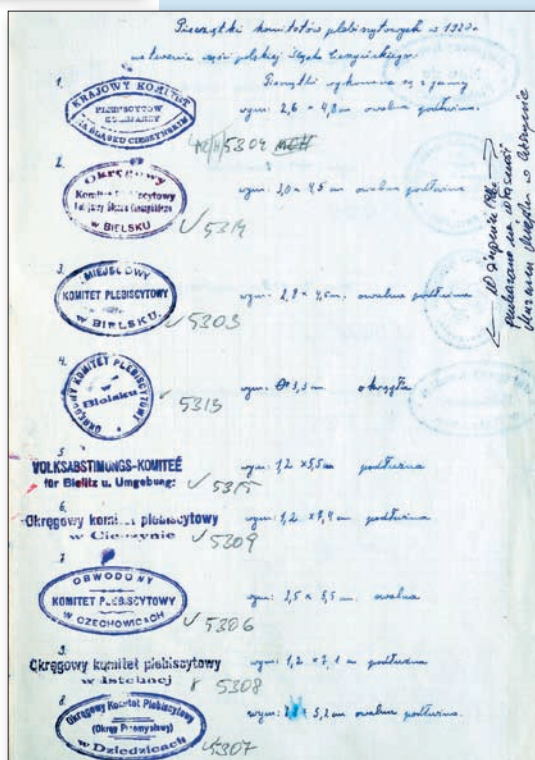


A signboard of the Legions' office in Cieszyn, and the documentation of money collection with the signature of Tadeusz Reger as the Treasury Commissar of the Supreme National Committee—the Silesian section.

The seals of Polish plebiscite committees in Cieszyn Silesia, 1920.

parliament in 1907 and 1911; and to the Warsaw Sejm first as a member of the Polish Social Democratic Party (PPSD) and then the Polish Socialist Party (PPS), in 1919, 1922, 1928 and 1930.

Tadeusz Reger owned around 15,000 books, archive items, documents and manuscripts. His collection became significantly dispersed at the time of his death. His more important books and most attractive editions were the first to disappear from the public gaze (particularly albums, which his wife, Michalina Reger, kept). The war broke out soon after, when all traces of them disappeared. Dorota Kłuszyńska, Reger's comrade from the Central Executive Committee of the PPS, senator of the Republic of Poland and former colleague of Reger's from the National Committee, who featured as "the wife of a doctor from Bogumin" (Bohumin, now in the Czech Republic), removed everything concerning the PSD and,



with Mrs Reger's permission, donated it to the Central Archives of the PPS in Warsaw. After a long period being moved from country to country they returned to Poland from Moscow in 1975 and currently reside in the New Records Archives (Archiwum Akt Nowych), Warsaw.

In 1938, the now defunct Józef Piłsudski Museum, Łódź, bought another part of Reger's library. That collection, numbering 969 items, can be found in the Łódź State Archives. It comprises the works of the greatest socialist writers, such as Marx, Engels, Lassall, Proudhon, Limanowski and Daszyński; and materials concerning the history and activities of socialist groups, including rare pamphlets, newspapers, programmes and hand bills of the PPS, Polish People's Party (PSL), Social Democracy of the Kingdom of Poland and Lithuania (SDKPiL), PSD and others. The wealth of materials dealing with the Polish question during the First World War deserve a mention, including publications of the Supreme National Committee (Naczelny Komitet Narodowy) and the legions.

The Cieszyn museum managed to purchase part of Reger's heritage. Those items were divided into two groups, one of which was a book collection and the other archive materials,

called “Reger’s Documents”. The collection numbers 7,000 volumes and mainly consists of historical, legal, sociological and natural history works, and those with a particular Silesian focus. The archival collection is even more important, numbering in total 5,500 separate items. It includes official documents and records, notes, correspondence, press cuttings and handbills etc., collected by Reger from the 1990s until his death, and linked to individuals, organisations and institutions that Reger worked with, kept in contact with or whose activities interested him.

The core of Tadeusz Reger’s library comprises works concerning social, union, parliamentary, nationalistic, ecclesiastical and Jewish issues—but in particular issues concerning Cieszyn Silesia, mainly written in Polish, Czech and German, similarly to the Polish Ethnological Society collection, in the form of pamphlets, journals and popular publications. There are books from the fields of law, history and politics. The collection also contains some natural history and medical works, and literature. The collection’s inventory, compiled in 1961 includes 5,023 entries.

The collection of Książnica Cieszyńska also contains around a thousand pre-1801 imprints, 14,500 19th-century prints and several manuscripts owned by Józef Ignacy Kraszewski (1812–1887). Among the creators of culture who in this way or otherwise contributed to the history of Cieszyn, Kraszewski is probably the best known, as the author of over 600 volumes of literature and essays. Moreover, he was a son of the Grodno (Hrodna) region and a world citizen (to be precise, a citizen of Russia, Austria, Saxony and Germany respectively), a journalist, historian, teacher and publisher, painter and printmaker. During his lifetime, he collected 30,000 letters, which he left to the Jagiellonian Library, Kraków. He had time for everything, because the life of an intellectual and artist in his era depended mainly on work—well-organised work. Part of that organisation was his well-equipped resources—a library he took with him whenever he moved. That he was an exceptionally passionate and able collector and bibliophile is probably only remembered by Cieszyn.

The scope of Kraszewski’s library is Polish and general history (including primary source materials, memoirs, essays and auxiliary sciences), social literature, philosophy, pedagogy, literature and academic journals. There are also important rare Polish and European, Kraków (even one Arian publication from Raków), Venetian and German books. There are 800 books with dedications by other authors. There are books formerly owned by remarkable individuals, such as Hugo Kołłątaj and Joachim Lelewel. There is a host of editions of historical sources, chronicles, diplomatic codes and armorials. The most important works of Polish literature are featured, as well as works in the following languages: German, French, English and Russian. Kraszewski collected Dante, architecture and painting albums, bibliophilic works and calendars, catalogues and guidebooks.

Józef Ignacy Kraszewski also collected works about Silesia or by Silesian authors, including the Cieszyn man, Jan Kubisz, author of *Niezapominajka*. Kraszewski owned a large number of



This copy of the later very popular *Niezapominajka* by Jan Kubisz was presented to the novelist J.I. Kraszewski by the book’s publisher Jerzy Kotula with the following dedication: *To His Lordship J. I. Kraszewski with deepest respect and admiration—the Publisher*. The book was indeed published under Henryk Feitzinger and Co. Jerzy Kotula (1855–1889) was a bookseller born near Nitra in Šahy (at the time Hungarian Ipolyság, and German Eipelschlag). He was active in the People’s Library and corresponded with Kraszewski; for example, on the then controversial matter of educating teachers for work in the environment of the Silesian linguistic mosaic. During his short life, Kotula managed to co-found the Evangelical Association for the Publication of Religious and General Educating Books (Towarzystwo Ewangelików dla Wydawania Książek Religijnych i Pouczających w Ogóle), the Association of People’s Evangelical Education (Towarzystwo Ewangelickiej Oświaty Ludowej) and the *Przyjaciel Ludu* magazine, first published in 1885.

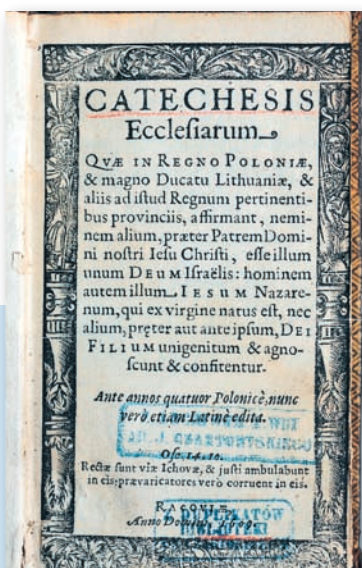


books about the role of Silesia in the Prussian Diet, about the defence of the Polish language under the Prussian Partition, and about the situation of the Silesian peasantry, their customs and songs (e.g. by Karol Miarka). It is no overstatement to say the writer's collection reflects the remarkable range of the Polish cultural perspective in the 19th century.

According to Kraszewski's will, the responsibility of disposing of his library fell to his sons. In 1887, Franciszek Kraszewski brought it from San Remo, where the writer had been living before his death

CIESZYN'S ASSOCIATIONS WITH J. I. KRASZEWSKI

Cieszyn's associations with J. I. Kraszewski started early. The writer must have been familiar with Andrzej Cinciała and Paweł Stalmach's peregrinations to Kraków to collect Polish books. An excerpt from *The Memoirs of People's Reading Room in Austrian Cieszyn Silesia Published for its 25th Anniversary* (Czytelnia Ludowa, Cieszyn, 1887, p. 20) reads: *The first donation was made by the late Józef Ignacy Kraszewski, who had sent 48 literary works in 69 volumes to the library from Warsaw, where he had been staying at that time. His example was soon followed by other donors, including the booksellers of Warsaw, Lvov, Kraków and Poznań, who were so generous to the People's Library that in its early months it already contained as many as 429 units in 663 volumes. And the collection kept growing steadily from that point.* Kraszewski's good relations with booksellers and editors indeed had a powerful impact on the development of the Library's collection and his friendly attitude towards Cieszyn (see below) remained intact. However, we might try to find out whether the writer, shortly before his death, did not explicitly suggest that his extensive collection should go directly to Cieszyn.



Catechesis ecclesiarum, quae in Regno Poloniae et magno Ducatu Lithuaniae et aliis ad istud Regnum pertinentibus provinciis affirmantur... is the catechism of the Arians, or Polish Brethrens, a radical protestant sect, particularly active in the 16th and 17th centuries, which had at its disposal a print house in Raków, and published this particular translation in 1609. It is indeed a translation. This time things took a reverse turn: the book was written in Polish and translated into Latin by Hieronymus Moscorovius (Hieronim z Moskorzowa Moskorzewski), who was also the co-author of the Catechism. From the library of J. I. Kraszewski.



Leopold Szafer would have found this book useful but it is unlikely that he owned it. This copy, from the collection of Józef Ignacy Kraszewski, is one of the many books of its kind—with the word “travels” in the title—that no 19th-century library could do without. These particular travel works, *Reisen durch verschiedene polnische Provinzen mineralischen und andern Inhalts* (Leipzig : verlegt Johann Gottlob Immanuel Breitkopf, 1781), are mostly mineralogical in content. The copperplate presents the relation between land configuration and geological structure on the castle hill in Chęciny. The book's author, Jan Filip Carosi (1744–1799), was the director of the royal chamber of natural history, and the discoverer of medicinal mineral waters in Busko Zdrój.

and published a catalogue, announcing the sale of the library under the condition it should remain intact. He counted on an initiative from one of the Galician towns to establish a public library dedicated to his father, and when this was not forthcoming, he offered it to the *Macierz Szkolna dla Księstwa Cieszyńskiego*. *Macierz Szkolna* located the library (most probably) at its premises at Rynek 12, but did not make it available until rooms were ready in the grammar school in Orłowa (Orlová), in the district of Fryštát.

The collection arrived there no earlier than 1912. It was subsequently made available to the teaching staff, in spite of a degree of disorder and gaps in the catalogue. In 1920, Orłowa ended up on the Czechoslovakian side of the border as Orlová. The library only returned to Cieszyn in 1925, was stored in accidental, unsuitable rooms, and was only moved to the converted stables in the Larisch mansion in 1938.

From 1945, it was gradually put into order after having been piled up in church of the Holy Cross. It survived an attempt to divide it into one “popular” half (which mainly meant literature) and another half, which was less likely to interest readers, an attempt to compile new catalogues and the burst radiator in the stables, which damaged 87 volumes. Later followed the museum’s renovation, the renunciation of the Historical Section by the Silesian Library in 1988, and the wandering through various provisional premises in Cieszyn. Józef Ignacy Kraszewski’s collection ended up in ulica Mennicza directly from the cellar of a Cieszyn nursery.

THE TSCHAMMER LIBRARY AND ARCHIVES, LUTHERAN PARISH

The Parish Library, as a collection of the most important books with regard to pastoral work, was founded at the same time as the Church of Jesus. The beginnings of a larger collection was established later by Adolf Bogusław Schmeling of Neuhagen, the squire of Hażlach, when he donated the collection of his father in law, Baron Jerzy Fryderyk Bludowski (1655–1730), along with books he himself had added in 1750. Subsequently, Gottlieb Rudolf Tschammer (1711–1787, treasurer of the Lutheran congregation) added his collection of legal books numbering several hundred volumes—on 143 of which appear his signature. The library began to be called the Tschammer-Bibliothek at the beginning of the 19th century. Tschammer donated 1 000 guilders as capital towards the library’s further upkeep. The library was well known and attracted further benefactors, although it retained the character of a parish library, never developing into a municipal or public library: it was not even registered in the Cieszyn directory of addresses.



The genealogical tree of the ancestors of Jerzy Fryderyk Bludowski, early 17th century.



PARISH LIBRARY AS SEEN BY ANDRZEJ CINCIAŁA

It is regrettable and, indeed, unfortunate that the library of the Lutheran Parish Church in Cieszyn, despite having resources to expand the collection, has not so far undertaken to gather any copies of Polish and Czech prayer and religious books edited in Silesia, which would certainly form a useful source of reference, especially to religious writers. There being funds available to such purchases (although I am sure the books would be willingly donated to the library) and enough hands to work, it is beyond understanding that not a single thing is going to be done about it. Due to such indifference to religious issues a huge number of outstanding books will be neglected and forgotten and our parish library will lack highly valuable units, such as Trzanoski's songbook, which has been used by our people at home and in church for as long as three centuries. (A. Cinciała, *Pamiętnik dra Andrzeja Cinciały notariusza w Cieszynie (1825–1898)*, ed. Jan Stanisław Bystron, Katowice 1931, pp. 12–13.)

After 1945, the library gained the collection of Rudolf Wrzecionko (1865–1946), born in Cieszyn, a doctor of theology at the Schlesische Friedrich-Wilhelms-Universität zu Breslau (now Wrocław in Poland), and from 1914 pastor and teacher of religious instruction in Cieszyn. Wrzecionko was a German pastor; the library also acquired the collections of two Polish pastors—that of Jan Stonawski (1870–1957, mainly journals) and parish priest Oskar Michejda (1885–1966).

The restoration of the Lutheran church to Cieszyn coincided with the opening of the parish office, run according to Austrian state regulations.

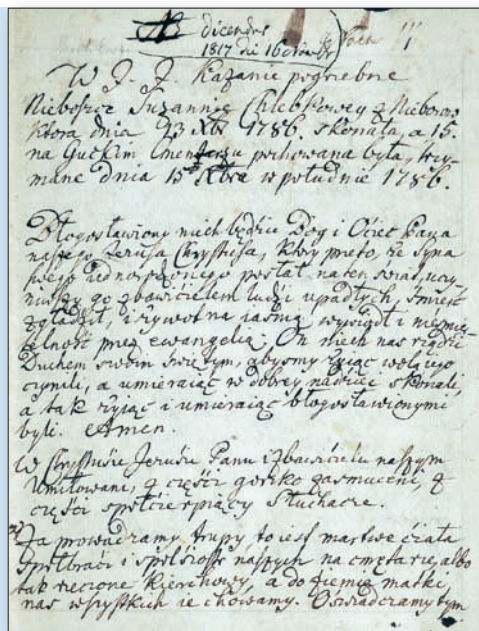
These regulations were conscientiously observed, and documents from that period were looked after very well. In the 18th century, records were arranged in fascicles chronologically according to series, i.e. in thematic bundles of documents, while at the beginning of the 19th century a register of acquisitions was

introduced, where documents entering the office were registered.

This system was in operation until the middle of the 20th century.

After the Second World War a journal system was established which has survived until today (W. Gojniczek).

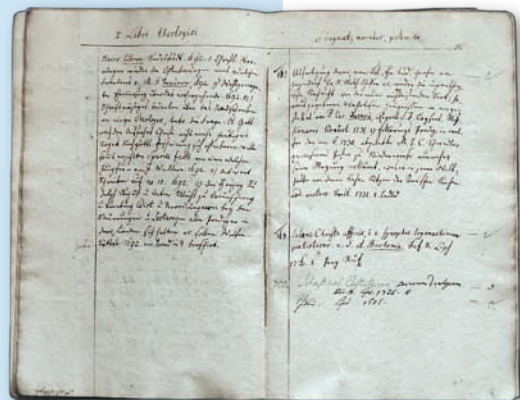
From the beginning of its existence the library's collection were kept in rooms in the 3rd gallery in the church's left aisle. The archives were also kept there. In the 1870s, the library gained books from the nationalized Lutheran grammar school and the archives gained records. When in 1918 parish records from the Austrian era began to be added, they were stored haphazardly. Archive materials from that



Funeral sermon by pastor Traugott Bartelmus, preached at the funeral of Zuzanna Chlebikowa from Niebory on 13 Dec 1786.



The library catalogue of the Lutheran Latin school, 1786.





period, and from the entire 20th century are in a worse state of repair than those from the period 1709–1918. There was also disarray in the library collection.



Parson Jan Pindór (1852–1924) and the parish council for 1922–1928.

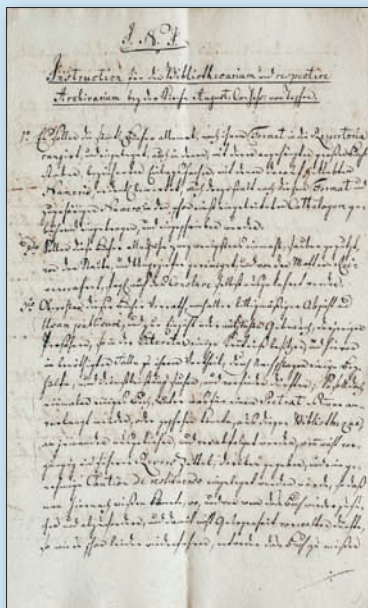
An attempt to organise the collection was made around 1930 by a self-taught historian and activist, Jan Wantuła (1877–1953). His work did not finish until the outbreak of the war. During

the war, the library and the archives were moved to premises in plac Kościelny. At that time, Staatsarchiv Kattowitz took over responsibility for the archives, with part of the collection being put on microfilm. After the war, some of the church registers were transferred to the Registry Office. The larger part of the collection returned to its former place in the 3rd gallery of the church's left aisle in 1955. In 1968, the archive materials were separated from the library collection, completely ignoring the system of catalogue numbers previously in use. In the words of W. Gojniczek, *the situation made it impossible to use the archival collection, and as a consequence led to their withdrawal from academic availability. Their condition deteriorated with each passing decade. A small number of interested researchers would search for primary source materials in the storerooms, which added to the disarray, and in some cases documents were removed from the archives and not returned to their rightful places. At the same time, the layer of dust covering the archives grew thicker.*

After the removal of the archives from the library in 1968, it was moved to the third gallery in the church's right aisle, where it remains to this day.



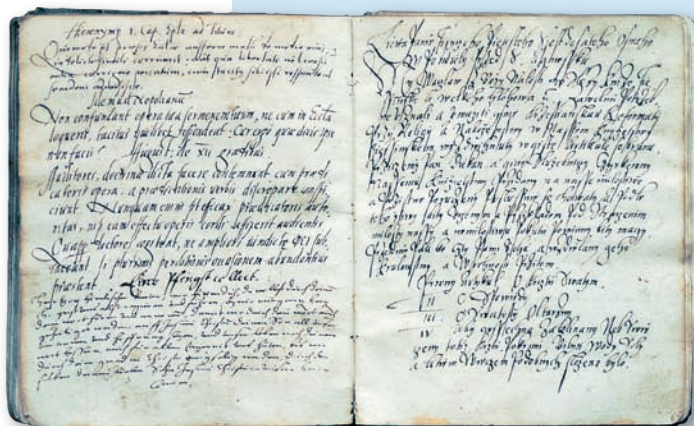
Instruction for an archivist and the library of the Lutheran parish in Cieszyn, 1799.



A committee for the care of the library was established in 1983. In order to avoid books being removed, a reading room was set up in a different building. Since 1998, the library has occupied three rooms on the second floor of the parish office in plac Kościelny 6. Additionally, a reference storeroom was set up, also serving as a room for the librarian. The card catalogue was also kept there, and a bookcase for storing library documentation and materials.

In the years 2000–2002, the library's premises were partly adapted to store the historical collection, purchased by the Foundation for Polish Science (Fundacja na Rzecz Nauki Polskiej), namely metal bookcases, new windows and an anti-burglar system.

A permanent improvement to the storage conditions only took place along with the project "Preservation and restoration of Cieszyn's written heritage". Adequate provision for the Cieszyn parish's historical collection was put in place with the adaptation and modernisation of the premises used by the library, archives and museum in the Church of Jesus and the reading room in the building at plac Kościelny 6. This included the improvement of storage conditions and the accessibility of the collection by fitting bookcases and display cases and the installation of equipment for the control and regulation of air quality, and alarm and fire prevention systems. The collection and archives were cleaned and disinfected, 4,000 volumes of pre-1801 imprints and over 300 manuscripts and archive materials were catalogued and inventoried, amounting to 80 linear metres of records. The most important items, such as the parish records and materials concerning the history of the Church of Jesus were digitised (27,300 pages in total). Sixty-three of the most important and severely damaged items underwent restoration (J. Sztuchlik).

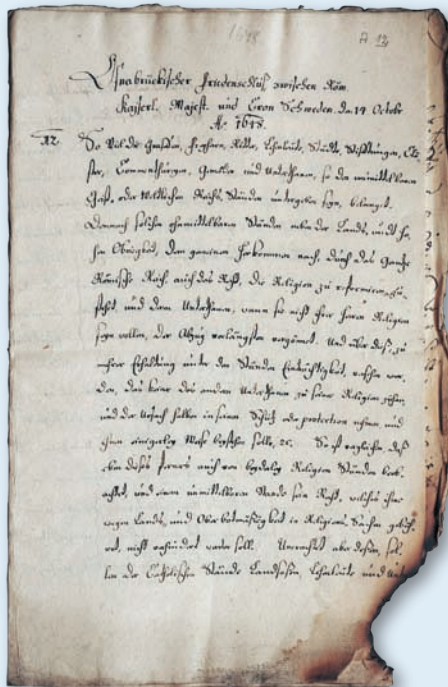


Church and School Ordinances of Duchess Sidonia Catherine (in power between 1579 and 1594) in German, a copy of 1616.

These ordinances were announced in 1584 to establish the rules of education within the parish (Therefore we resolve, command and wish for the servants of the church and schools to educate and teach our pupils, and those who sit in the class of the biblical, prophetic and apostolic learning, according to the Augsburg confession and Luther's letters, and that they teach Luther's catechism at school and through well considered sermons...). "Pupils and those who sit in the class" probably meant boys and girls.



A copy of the Peace Treaty of Westphalia of 24 October 1648, which ended the Thirty Years' War.



Postilla

Ewangelistska / Aneb Weykła-
dowe na Ewangelia Nedělnij / A Swatečnij / kteraj se kaž-
doročnē, w Běseňianstwu čytagaj, / w obrom sčasných
čytemných kředu Božjmu překládagaj, Sebránj
A na třij Dijly Sepsánj gšau.

Pracj:
Kněze Martina Philadelphu Zámrského / Kozatele Slowa
Božjho Rozjtem Čestným pty Božjat Swatečho Gšaj
w třetij Oppaně.

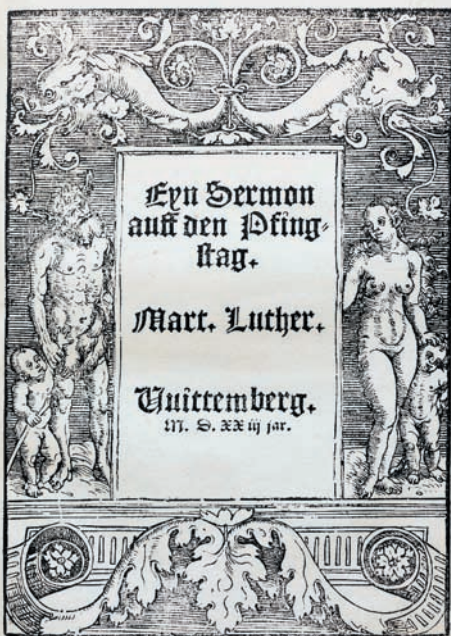
Dijl první od Učelě Adwentní až do památky S. Eodice
Kázání XLV. Tožto cely pšijny wšelž sčazje.



Luc XI. Cap.
Blahoslavenj třetij sljstj Slowa Božj a oštrjgaj dom.

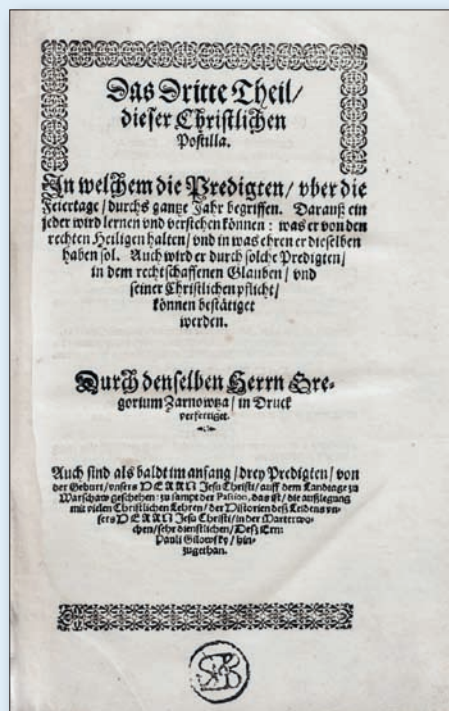
Jan. VIII. Cap.
Kdož Boga gšaj Slowa Božj sljstj w

M. D. XCIL



Martin Philadelphus Zámrský (1550–1592),
Postilla Ewangelitska, Aneb Weykladowe na
Ewangelia Nedělnij, A Swatečnij, kteráž se
každoročnē, w Křestianstwu čytagaj, [...] Sebránj A na
třij Dijly Sepsánj gšau, Jesdkovice u Opavy, 1592.

The archival heritage of the Cieszyn Lutheran Parish does not only concern Lutheran issues in Cieszyn and Cieszyn Silesia, but also Moravia (until 1918), Upper Silesia (until 1742) and even Galicia. In the collection, there are church records, financial and economic records, materials concerning particular individuals linked with the parish and school manuscripts. There is also information concerning the activities of specific structures of the Lutheran Church in the Austrian Empire. There is a wealth of documentation concerning the finances of the Cieszyn congregation from



The Postil by Grzegorz of Żarnowiec in
German translation, published in Königs-
berg in 1593.

One of the sermons published in numer-
ous copies by Martin Luther, the Pentecost
sermon published in Wittenberg in 1523.



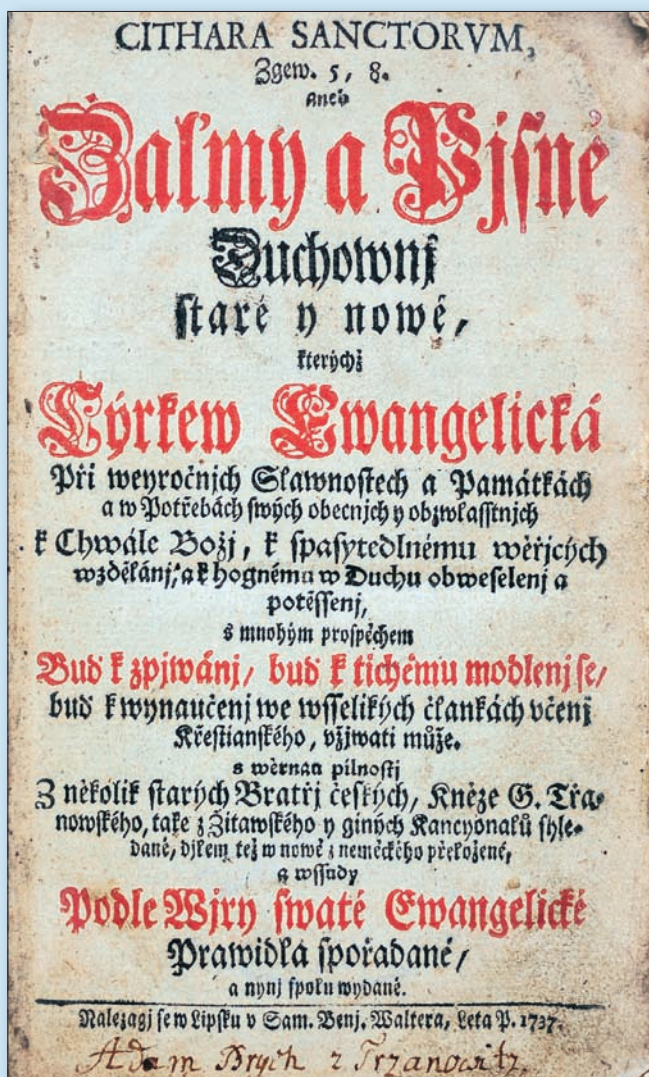
Biblia das ist die gantze heilige Schrift Deutsch auff's neu zugericht / Dr Mart. Luther..., Nuremberg, 1589. One of the many publications of the German translation of Martin Luther's Bible. The first edition was published in 1534.


1709, information about the source of income, numerous foundations and monetary gifts, and taxes. Similarly, a large number of documents contain information about the patrons of the congregation and the Lutheran gentry, who in the 18th century led the Lutheran community of the Duchy of Cieszyn and were benefactors of the church and school.

The Tschammer Library is a theological, legal and general collection, containing approximately 15,000 volumes chiefly in German, Latin and Polish. Czech accounts for 2% of the total and there are materials in other European languages. There is a wide choice of reading matter for the “educated man”, published in the 16th–18th centuries. There are political and historical treatises, and philological and philosophical writings. There are numerous Lutheran works in Polish, although biblical studies and German theology predominate.

All the centres of German Lutheran and the most important centres of European printing are represented.

One’s attention is drawn by books containing bookplates or used by the local gentry, such as the Skrbeński, Bludowski, Marklowski, Wilimowski, Goczałkowski and Lipowski families, and so-called predicates, or the official right to use a nickname with a noble title, e.g. Baron Jan



 *Cithara Sanctorum* from the Tschammer Library, but this time not of Presspork (Bratislava) 1790 (see p. 11) but of Leipzig, Samuel Benjamin Walter, 1737. The likeness of both editions tells us only one thing: this book was owned in every household and its text expanded together with its layout. From one generation to another it was only obvious that Father Trzanowski must look the same. In fact, the two editions did differ slightly in title and content, even in authorship, because in the case of this volume the catalogues stand in agreement that the author was Jerzy Sarganek (1702–1743). The book’s title is: *Cithara Sanctorum: aneb Žalmy a Písne Duchowní staré y nové, kterýchž Cyrkeu Ewangeličá Při weyročních Slawnostech a Památkách a w Potřebách svých ... s mnohým prospěchem Bud k zpíwání, bud k tichému modlení se ... vjíwati může ... Z několik starých Bratří českých, Kněze G. Tra-nowského, také z Žitawského y jiných Kancyonálů shledané, dle též w nowé; němečského přeložené, a wssady Podle Wjry swatě Ewangeličé Prawidla sporadané, a nynj spolu wydané.* The central book catalogue of the Czech Republic (<http://sigma.nkp.cz>) has almost 90 editions of *Cithara sanctorum* from the period between 1659 and 1943, almost half of which were published in the 19th century.

Skrbeński ("Freiherr" in German or "svobodný pán" in Czech, literally meaning "free lord") of Hrzistie. The books contain numerous notes and signs of use. Polish is used from the 17th century to the 19th. They form something like a second layer of text, to a great extent written by

FAMILY AS A GROUP OF BELIEVERES

Reading the Bible and singing religious songs—together, these two factors are a powerful source of unity for the Lutheran societies in Cieszyn Silesia. Hardly ever would a member of a pious Protestant family be illiterate, since reading, praying and singing were taught not only by teachers and pastors—as *The Ordination* issued by Sidonia Catherine proves—but also by father, the head of a family. This principle was reinforced in America, where from 1642 onwards, the colonies, one by one, adopted the so-called Poor Law, according to which the head of a family or any workshop owner was supposed to teach reading or any useful skill to those living with him under one roof. Later the regulations were expanded to include writing as well, however it did not refer to women and black people. In 1647, Massachusetts passed a law obliging any settlement of more than 50 families to hire a teacher at their own expense.



Good education, Latin, the best editions of the classics—Cieszyn's Lutheran elites were no different in this respect from many other educated people of their times. Here *The Works of Publius Vergilius Maro* in Elsevirs publication of 1622, from the Tschammer Library collection. The title page bears an inscription: *Haffniae Dan[iae] pro Materia 15 [grossis]*, which means that someone had bought just the book cover, unbound ("materia") for 15 groschen in Copenhagen. Nothing is known of when it was bought or how it arrived in Cieszyn.



MUSEUM OF PROTESTANTISM IN CIESZYN AND MORE

On 29 March, a ceremonious opening of the Museum of Protestantism was held during a Mass ... in the Church of Jesus, celebrated by Rev. Paweł Anweiler, Bishop of the Lutheran Cieszyn Diocese, assisted by Rev. Janusz Jagucki, Bishop of the Lutheran Church in Poland and Rev. Janusz Sikora, the parish rector. ... During the ceremony, three paintings were donated to the newly opened museum, including portraits of Rev. Dr. Martin Luther and Philipp Melanchthon, a donation made by Rev. Bishop Anweiler, and a representation of Luther before the imperial Parliament in Worms, a gift from Mr Roman Sosna. The museum is located on the second gallery in the left aisle of the Church of Jesus. The exhibition entitled "The History of Lutheranism in Cieszyn Silesia" is displayed in a sequence of three chronological rooms, from the 16th century up to the contemporary times. ... The highlights of the collection include the crown of the so-called 'sceptre of grace', which was used by Ludwig von Zinzendorf, Emperor Joseph I's envoy, to designate the place for a new church on 24 May 1709, a parchment document ... describing the construction of the church, the original church door lock, liturgical vessels, exercise books of pupils [from the Lutheran grammar school] dating back to the 18th and 19th centuries, holy wafer moulds ... and a restored clock once belonging to the Alumneum halls of residence, which was wound up and set in motion by Rev. Bishop Anweiler and Mayor Bogdan Fick. (Source: Infosystem Cieszyn portal, <http://www.cieszyn.pl>, 31 March 2009)

In the meantime, in the presbytery of the Church of Peace in Świdnica (Lower Silesia) a prominent discovery was made of a collection comprising of 8,000 books and a large number of historical artefacts associated with the local Lutheran Parish. The collection is planned to be displayed there as well as on the Web in the *Digital Library of the Church of Peace*. In 2001, the church was put on the UNESCO Heritage List.

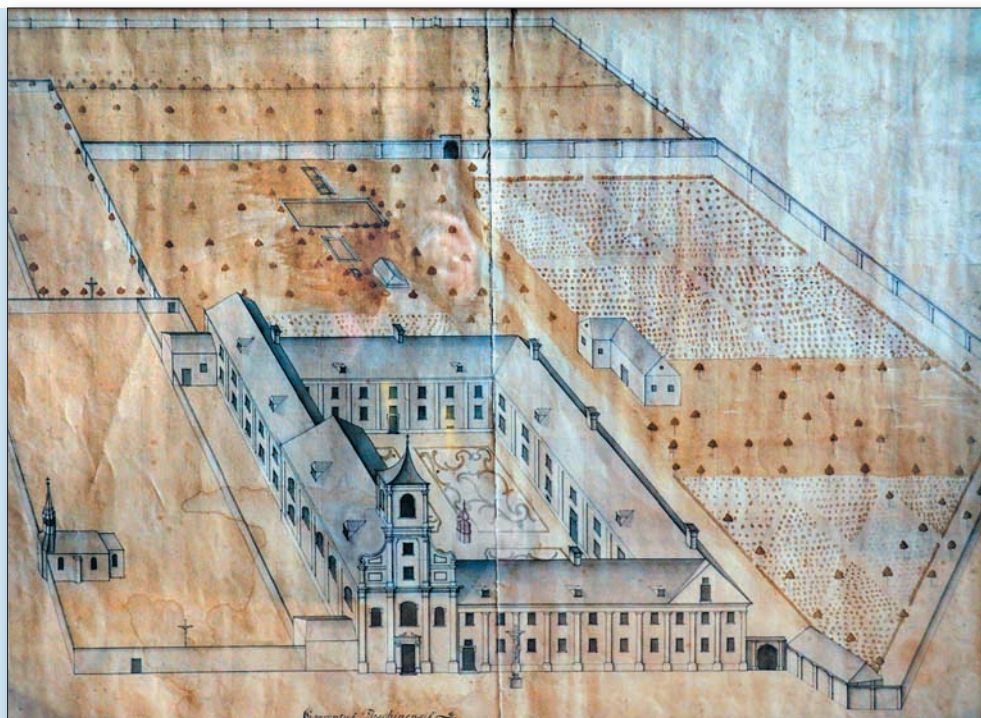
women. The owners of the oldest books dated from the 16th century, like the Cieszyn parish priest, Salomon Wagner.


In the 19th century, the owners had no further plan for the library. This was also true of the Szersznik Library, but it was more pertinent here, since church supervision was less effective than public supervision. The fate of a closed, parish library depended on a narrow group of clergy and patrons. The library, which was not expanding, lost its functional character and became a memento—and one kept in increasingly poor conditions. Nonetheless, the most important Lutheran library in Poland survived to the present day.

THE ARCHIVES AND LIBRARY OF THE HOSPITALLER BROTHERS

The oldest Cieszyn library is in the possession of the Brothers Hospitallers. It has functioned uninterruptedly since its foundation in 1694 in the monastery in Wędrzynia (now Vendryně in the Czech Republic), on the estates of the Marshal of the Duchy of Cieszyn, Baron Adam Borek, whose will of that year is kept in the Library. After the death of the founder in 1700, the monks moved to Cieszyn, developing their work linked to the order's primary mission, that of running hospitals.

The Brothers Hospitallers of St. John of God (the current official name is: Ordo Hospitalarius Sancti Joannis de Deo, while the customary German name, which often appears in Cieszyn documents is Barmherzige Brüder) were founded in Spain as a lay community, gathered around the Portuguese João Cidade (customarily "John of God"). He founded a hospital and



 The view of the Monastery of the Hospitaller Brothers in the late 18th century. The drawing was made by Cieszyn architect Jan Drachny or Drachne, the son of an architect father, Joseph, later a co-designer of Cieszyn's town hall who moved to Kraków, where he also worked as an architect. The buildings were finished in 1719, and the church was consecrated by the bishop of Wrocław. Sources agree that prior to 1800 the monastery hospital cared for 40,000 patients, of whom 37,000 recovered. However, a quick glance at the 19th-century monastery books indicates that 30–40 percent of patients died at the time. Perhaps the hospital was being increasingly used as a hospice for the terminally ill.

was canonised in 1690, i.e. when provinces of the congregation were already active in many countries. Initially the rules of St. Augustine were adopted, later endorsed by Pope Pius V in 1572, followed by an oath to care for the sick. The Brothers Hospitallers moved from Vendryně to Cieszyn to suitably prepared premises, including a hospital and a pharmacy. The hospital functioned until 1950, when the municipal authorities dissolved it—during the process of the nationalisation of the Polish health service. There were also objective reasons, since the hospital had fallen behind in terms of medical progress and did not fulfil the sanitary, technical and staff-related requirements demanded of hospitals. The monastery continues to serve the needy as a social care centre.

Directly after moving to Cieszyn, the Hospitallers opened a pharmacy there. They had very few books at that time. Most probably, the Hospitallers only needed a small functional, medical and pharmaceutical library, which would also have included theological and liturgical books—since they were a religious order. There was also a quantity of unrelated books, possibly available for patients to read or in some other way linked to their stay. In 1778, the Cieszyn *starosta* (district governor), Rudolf Cselesta even wrote to the prior, requesting a list of the authors of the works kept in the monastery library, and also general information about the library, its history and the personal details of its employees. Cselesta was interested in the oldest books (meaning books published from the dawn of printing up to the middle of the 16th century), manuscripts and works of art.

The prior gave the terse reply that priests in the Hospitallers' order celebrated mass and heard the



By way of noting mass intentions in *Liber sacristiae* (The Book of Sacristy), from 1842 the Hospitaller Brothers had compiled a peculiar monastery chronicle, which bears the traces of various visitations, such as wax seals (pictured here) and other sticker seals with the image of St. George.



August Gottlieb Richter (1742–1812) was one of those academically educated physicians who helped transform surgery, hitherto in the hands of barbers, into a branch of medicine. His seven-volume work *Anfangsgründe der Wundarzneikunst*, published in 1782–1804, made a considerable contribution in this field. Richter specialized in eye operations and described an operation of cataract removal in the book. The illustration shows the seventh volume of the work from the Hospitaller Brothers' Library (Vienna 1799). The copperplate table presents a tool for urine collection from terminally ill men.




confessions of the sick, but were not responsible for “learning, writing and publishing”. The monks were only there to serve the sick and the “matters” the *starosta* was asking about did not have any place in a monastery. It is evident that the mission of the Brothers Hospitallers was not directly linked to scholarship, but since there were earlier mentions of a library in the monastery archives, we may surmise that either Prior Cyprian Hölbling considered he had something to hide, or simply spared himself the effort of conducting a survey of the collection.

Books began to be collected more systematically in the 19th century. Part of the collection was probably destroyed during the Second World War, when the occupying powers relocated the monks to Kraków, creating a camp in the Cieszyn monastery for German deportees from Volhynia (now in Ukraine) and Bessarabia. The monks, indeed, hid books and manuscripts before their forced evacuation of the monastery, but not all, and some of them were thrown out by the new residents. Some of those books were later returned to the monastery by local people.

The library of the Hospitaller Brothers was never carefully organised, and its changing premises were not decorated in the Baroque manner in order to enlighten visitors as to the structure and hierarchy of writing. Today, in the restored and adapted rooms of the former chapter house, with its new furniture, the library, for the first time in its history, has the appropriate character and offers a suitable working environment, but the arrangement of the collection does not accord with any classification method, neither does it represent the image of a “world of knowledge”.

The library currently numbers almost 3,000 volumes, which have been catalogued as part of the project “Preservation and restoration of Cieszyn’s written heritage”. Pre-1801 imprints make up 194 of them, while there are 729 books from the years 1801–1950. In the Inventories of Archival Fonds (IZA), two hundred manuscripts have been processed and 26,700 pages digitised.

<div style="text-align: center;">  REGISTR RZECZY ZNACZNIEJSZYCH <i>W tej Części zawartych.</i> </div>		
B		
Baniek stawianie <i>Apothasis, Scarificatio.</i>	127	
Berki, plesń, lub zgaga w gębie, <i>Aphthae.</i>	196	
Bielmo na oku białe lub szare, Ca- <i>taracta, Suffusio.</i>	169	
Bliźny nie zotawiać.	17	
Ból w ranach.	11	
Bolączki złośliwe, <i>Dyssepulities.</i>	94	
„ Morowe, <i>Bubones pestilentiali.</i>	65. 68.	
Bombele z odmrożenia, <i>Perniones.</i>	70	
Brzuchowe rany, <i>Vulnera abdominis.</i>	13. 22	
Brodawki na pierśiach popadane, <i>Lapillae mammarum.</i>	209	
„ niszczyc, wykorzeniać, <i>Verruca.</i>	141	
Brzucha otwieranie, <i>Paracentesis ab-</i> <i>dominis.</i>	219	
C		
Ciemnota, <i>Amaraosis seu gutta serena.</i>	171	
Ciężkie rodzenie, <i>Partus difficilis.</i>	253	
Cyrulickie lekarstwa, <i>Medicamenta</i> <i>Chirurgica.</i>	303	
X 2	Czarna	



Let us have a closer look at the occupation of an 18th-century barber. Ludwik Perzyna (1742–1800?), a Hospitaller Brother, was a prior of the Łowicz monastery. After its dissolution, he is said to have settled in Cieszyn and finally died in Warsaw, a little earlier than his learned friend August Richter. Presented here is a fragment of Perzyna’s work: *Nauki cyrulickiey krotko zebraney to iest: Nauki dla chcących się uczyć Cyrulickiey umiejętności dokladnie napisaney: Wszystkim oraz Cywilnym Cyrunikom, Regimensfelczerm; Kompanicznym i Chorągwanym Felczerm, niemniy: Gospodarzom i wszelkim Zgromadzeniom tak Duchownym iako i Swieckim nieuchronnie potrzebney, a dla latwiejszego każdego poięcia, w pyta- niach i odpowiedziach ułożonej...* (Barber’s knowledge described in detail for all, and for civilian barbers, regimental barber-surgeons; company and flag medics and to no lesser extent unavoidably needed by masters and any congregations be it church and secular, and for ease of understanding each notion being explained in questions and answers) parts 1–3 published in Kalisz in the print house of His Majesty Prince and Primate Archbishop of Gniezno, 1791–3. As we can see here, Brother Ludwik, having taken his monastic vows but not being ordained, did not claim to have the status of a medical doctor, although he had always used Latin terms where required. In any case, many medical men of the time who had completed university studies took on surgery. Both bibliographers and public opinion understood it all as “medical science”. Perzyna himself was the author of five manuals altogether, not only surgical and obstetric but also medical.

THE LIBRARY OF THE MUSEUM OF CIESZYN SILESIA

Considering the noble heritage of collecting in Cieszyn, it can easily be called a town of museums. Today, the Museum of Cieszyn Silesia is the continuator of the Polish Ethnological Society (founded in 1901) and the Municipal Museum (founded in the previous year). The two collections were merged in 1931. In 1935, a third was added—the Szersznik collection, the oldest of them all, although it was planned to do so considerably earlier. After the Second World War, the museum was generally known called “Cieszyn Museum”. Today we see it in the form it assumed after the renovation of its home in the Larisch mansion in ul. Tadeusza Regera, and the simultaneous opening of the permanent exhibition “On the Crossroads of History and Cultures” on 14 June 2002. The present name also began to be used then.

The museum was closed to visitors in 1983 for technical reasons. During that period, only temporary exhibitions were organised in



One of the showcases in the room devoted to Leopold Szersznik in the Museum of Cieszyn Silesia includes ceramics and a copy of a drawn portrait of Szersznik made after 1810 by Leopold Korompay.



SZERSZNIK, THE INITIATOR OF THE MUSEUM

The museum Szersznik intended to establish in Cieszyn was supposed to reflect the surrounding world and aid its understanding. In 1775, he met Joseph Wussin, responsible for the construction of roads in the duchy, who was the person to incite his keen interest in mineralogy (at that time incorporating the present field of geology). Since then he kept undermining the traditional Jesuit model of learning by memorization, taking his students to explore the mountains and concentrate on the rocks and plants identified during those trips. Apart from that he gathered books on the subject of natural sciences, collected minerals, exchanged letters with scholars and visited other collectors to buy their findings. Judging by the content of his collection, which included a vast number of stuffed animals (even fish!), shells, eggs, nests, plants and seeds, he must have been deeply interested in the fauna and flora as well. His collection was classified in accordance with contemporary natural science books and kept in purpose-made cabinets with drawers. He also prepared records based on various classification system, including that of Linneus, for separate parts of the collection, however none of them was finished.

Szersznik took interest in human artefacts as well, collecting scientific instruments, mainly astronomical (the hourglass, sundial, sextant, astrolabe, magnifying glass), coins and medals. Artistic works are not included, as in his time it would be rather uncommon for a monk (or priest) to collect them. However, this rule did not refer to archeological findings, such as Greek terracotta statuettes, gemstones, amphorae and other ancient vessels, with some of them added to the collection upon his death. Unfortunately, this is the most incomplete section. Among the exhibits is the 1803 medal founded by Szersznik for the best students of the Jesuit grammar school and a few instruments used for simple chemical experiments with his initials engraved in them. A special curiosity is a mummified left hand, probably female, partially wrapped in linen bandages, thought to be over 1,500 years old. It may seem bizarre, but it was not unusual in Baroque Europe to collect mummies and even explore Egypt to find them. Then they were pulverized and the powder sold as medicine, or included in private collections.

Upon taking over the collection in 1815, Albin Heinrich made an inventory of 9,752 exhibits, including 6,562 natural science artefacts largely dominated by minerals (4,619). The highlight of Szersznik's findings is a mammoth tusk dug up near Cieszyn in 1798.




Museum showcases dating back to Szersznik's lifetime.



the corner building, previously the boarding school for sons of the nobility, funded by Count Adam Waław Paczyński of Tęczyń, later housing the Bank Ludowy (People's Bank) in 1872. Since the museum's opening in 2002, a further important change has taken place, namely the removal of the academic library from it. This has involved fitting out new rooms, renovation and digitisation of selected artefacts from the collection and the compilation of a catalogue (in the "Preservation and restoration of Cieszyń's written heritage" project).



 Karl Jacobi von Eckholm (1743–1801) was the author of *Geometrischer Grundriss der Stadt Teschen*—an urban plan of the city centre made after the fire in 1789 for the purposes of reconstruction. Von Eckholm was involved in the reconstruction works in the capacity of director of the Moravian-Silesian construction office in Brno, and the chief designer of Cieszyn's reconstruction after the fire. The photograph shows the plan in conservation.

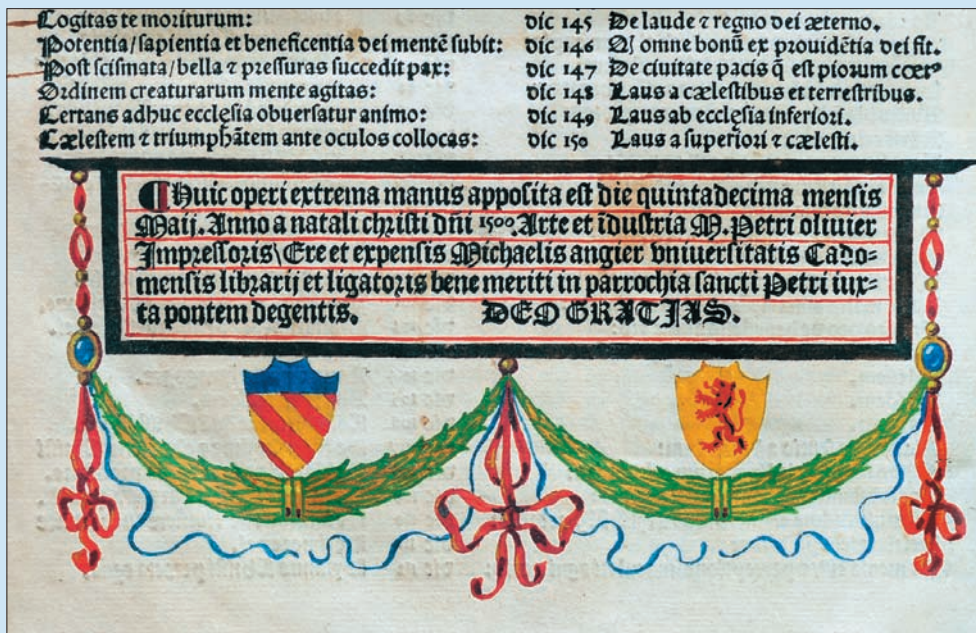
Primary source materials for research on Cieszyn Silesia's history are kept in other places than the library belonging to the museum, with its departments of: Archaeology, History, Art, Technical Objects, Ethnography and Photography. The museum has branches in Górkí Wielkie, Skoczów and Wisła and collaborates with Muzeum Těšínska in Český Těšín.

In the museum's History Department, there are pre-1801 imprints, manuscripts, maps, atlases, and documents concerning everyday life. The department was founded in 1960 after the incorporation of the archive collection which was kept in the State Archives, and after the removal of most of the library artefacts when the Historical Section of the Silesian Library was created.

Some of the items collected by Leopold Szersznik remained. Other items were acquired as donations during the museum's two-hundred-year history. There are, for example, seal matrixes of town seals from Cieszyn and other places—the earliest dat-

MUZEUM TĚŠÍNSKA AND "SILESIA" LIBRARY

The early 19th century saw the establishment of a number of museums in Cieszyn Silesia, including that of Cieszyn, founded by Szersznik (1802), and the German museums in Opava (1814) and Brno (1818). Later into the century Czech collections started to flourish in Silesia and Moravia, the tradition proudly carried on by the Muzeum Těšínska, initiated in 1925 and restored in 1948, which publishes (jointly with the Museum of Cieszyn Silesia) a periodical, *Cieszyńskie studia muzealne/Těšínský muzejní sborník*. With 12 branches and showrooms scattered around the region, the museum specializes in history and natural and social sciences, incorporating Cieszyn Silesia Information Centre and the "Silesia" Academic Library. The latter is largely based on the book collection once belonging to Jan Matula (1875–1946) and the romantic library from Ropice Chateau. Among its highlights are Jerzy Trzanowski's (1592–1637) works, the 18th-century religious prints and folk literature, periodicals, writings on the subject of the conflict over the Zaolzie region, etc.



BRUNO KONCZAKOWSKI

Bruno Konczakowski (1881–1959), merchant from Cieszyn and prominent collector, mainly of arms—member of the prestigious Verein für Historische Waffenkunde (in 1920 renamed Gesellschaft für Historische Waffen- und Kostümkunde)—as well as paintings, china, clocks and furniture. He put his collection on display in his house located at Rynek 19. During World War II he was sent to Dachau concentration camp, where he spent several months. He used to travel around Germany and Austria to buy precious items for his collection, but also entered into contacts with some Polish museums. He died during his stay in Vienna and is buried in Cieszyn. Following an agreement between his inheritors and the Polish government, the largest and most valuable part of his collection (armoury) went to the State Art Collection in Wawel, Kraków, whereas the rest was transferred to the Museum in Cieszyn and Museum of the Polish Army in Warsaw.

At first Konczakowski's library might seem a fairly insignificant element in his vast collection of art and antiquities; however, at some point, probably due to the growing economic crisis or difficulties in antiquities trade, he took interest in pre-1801 imprints and bought the collection owned by Josef Schwerdtfeger (1867–1931) from Opava. Soon it expanded to contain over 200 volumes in 1939 and was further enriched after the war by purchases made in Kraków. Some 231 of these books were then donated to the Museum of Cieszyn Silesia.

Konczakowski's library, especially the valuable pre-1801 imprints and incunabula, is the museum's major acquisition in the post-war times. Additionally, the museum library boasts the extensive and rich collection once owned by Wincenty Zajac (1903–1975), a teacher, bibliophile and local activist from Cieszyn.



Psalterium quincuplex: Latinum Gallicum, Romanum, Hebraicum, Vetus, Conciliatum [published with commentaries by] Iacobus Faber Stapulensis, [Rouen] : Pierre Olivier [for] Michel Angier, 15 May 1500.

The description of this five-language psalm book was drawn from the database of the Heritage of the Printed Book (Consortium of European Research Libraries) which quoted Cieszyn Museum as one of the places where the book was held. The identification and description of such incunable, which appeared in print without a title page, gathers data from various sources, mainly from the colophon that is the printer's annotation about completing the work, usually placed at the end of the text. The book's colophon, translated from Latin, says: *The last touches were made on the 15th day of May, Anno Domini 1500, by the application of art and craft of Master Pierre Olivier, a printer. With the effort and involvement of Michel Angier, an accomplished bookseller and bookbinder of Caen University, currently staying at St. Peter's Parish, by the bridge.* Below are the printer's and publisher's marks.

ing back to the Middle Ages, emblems belonging to associations, medals and military decorations, a host of commemorative medals (e.g. those struck to celebrate the signing of the Peace of Cieszyn in 1779), posters and bills (including announcements during the

Nazi occupation and a collection of anti-Western posters from the Communist era), uniforms, a collection of banknotes (including temporary ones from the First World War).

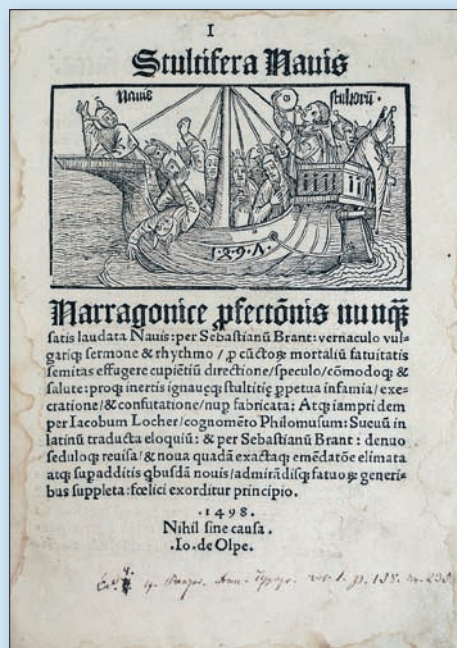
It is also worth exploring the museum's photographic collection, which was begun by Oskar Weissmann. It contains both examples of the oldest techniques and applications of photography from its beginnings and contemporary photographs. There is also a remarkable collection of almost one thousand photographic portraits of members of practically all the social classes and professions of Cieszyn from the years 1860–1900. When the ethnographical collection of the Polish Ethnological Society was acquired, it included around 400 photographs documenting the collection.

The municipal museum's first curator was Captain Weissmann himself, the second an imperial and royal regional inspector of schools, Wilhelm Montag. After the war, Wiktor Karger, formerly employed in the Opava Museum, a specialist in numismatics, medals and crafts took over. During Karger's tenure, the collections of the museum and the Polish Ethnological Society were joined and the museum officially opened.

The museum was housed in a mansion in ul. Demla (now ul. Regeera), which leads to the Rynek. The former residence of the Larisch-Mönnich family was built at the turn of the 19th century and is decorated with important murals. The opening ceremony, on 21 June 1931, coincided with the 6th Congress of the League of Polish Museums, and the Polish Ethnological Society published a special issue of *Zaranie Śląskie*.

The Second World War did not cause serious harm to the collection, but the building itself was damaged in a fire which broke out in April 1942. The period after 1945 initially meant repairs to the damage to the building, and then repossession and restoring order to the collection which had been removed by the Nazis.

The most important parts of the museum's collection of pre-1801 imprints can be characterised by the figure of Bruno Konczakowski and his passions. It mainly contains history, the-



Stultifera navis by Sebastian Brant, published in Basel in 1498, a satire on the political and social condition of Europe. The 'Ship of Fools' that appears in the title is steered by fools who travel to the fools' paradise—the land of Narragon.



This copperplate depicting camels is the 41st table in Jan Jonston's book *Historiae naturalis de quadrupetibus libri...* (Francofurti ad Moenum : Merian, c. 1650). The book is a real rarity in any library collection, and this copy is unique in Poland. Jonston (1603–75) was a physician, naturalist and polyhistor, popular in the 17th century but rather unknown today, whose work is still awaiting a discerning biographer. His surname is Scottish, owing to his father's Scottish origins. Jonston studied in Scotland and travelled to the best European universities, but he spent most of his time in the Wielkopolska Province, in the Protestant town of Leszno, where he worked as the town physician under the protectorate of the Leszczyński family, and next to Jan Ámos Komenský, a distinguished Czech pedagogue and one of Leopold Szersznik's masters.



ology and law, and the accounts of travellers and geographers, published in the best-known centres of European publishing (including four Kraków publications). It is apparent that for Konczakowski the physical condition of the specimen, its cover, bookplate and notes made by previous users and owners were of utmost importance. There are 264 pre-1801 imprints in the collection, the most important of which include incunables, such as the satirical collection *Stultifera navis* by Sebastian Brant (Basel 1498) and a missal from the Diet of Worms dated 1488 (Michael Wenssler, Basel). Among books from the 16th–18th centuries worthy of merit are: Schwertdfefer's compendium of authors of antiquity, military and hunting books and illustrated *Topographiae* (Frankfurt am Main, Merian Heirs) and *Les petites republiques* (Leiden, House of Elsevier). There is also a large number of large format works illustrated with copper plates and works by Polish authors published abroad.

THE STATE ARCHIVES IN KATOWICE, CIESZYN BRANCH

The State Archives in Cieszyn were founded in 1952, as branch of the State Archives in Katowice. They covered three districts: Cieszyn, Jastrzębie Zdrój and Wodzisław, and differing collections, created by various institutions from two different historical annexed territories of Poland. The core of the collections are the records of the Teschener Kammer, under the care of the State Forestry Inspectorate since 1918, and organised and dispersed several times. There were also municipal records (from municipal and guild offices), which had been kept in the museum before the war. They had been recovered from various places of temporary storage in Germany and Czechoslovakia, then segregated and indexed. Unlike library collections, archival collections can always be divided into groups, based on the author of the records; most often institutions, which have distinct structures, organisational principles and an information and retrieval system. Archives live, absorbing new materials on the basis of current regulations, which then lose their practical value in the institutions which created them in the course of their work.

A large number of documents concerning Cieszyn are now kept in other archives, in cities which are the centres of administrative divisions Cieszyn once belonged to, particularly Opava

THE ARCHIVES ARE GROWING!

The archival materials incorporated into the National Archival Records, hereinafter referred to as Archival Materials, are all sorts of acts and documents, correspondence, financial, technical and statistical documentation, maps and plans, photographs, films and microfilms, audio and video recordings and other documentation, irrespective of the method of its creation or production, which contain information of historic value, originated in the past or at present, related to the actions of the Polish State, all organs of the state and other state administrative units, relations with other countries, development of social and economic life, activities of political, social, economic, professional and religious organizations, organization and development of education, cultural life and art as well as the activities of local governments and other local administrative bodies. (The Act on National Archival Records and Archives of 14 July 1983). Organizational units shall forward the archival materials to the competent national archives not later than within 25 years from their origination... (From Ministry of Culture Regulation of 16 September 2002 on handling documentation, classification and qualification systems and guiding principles and modalities for forwarding the archival materials to the national archives).

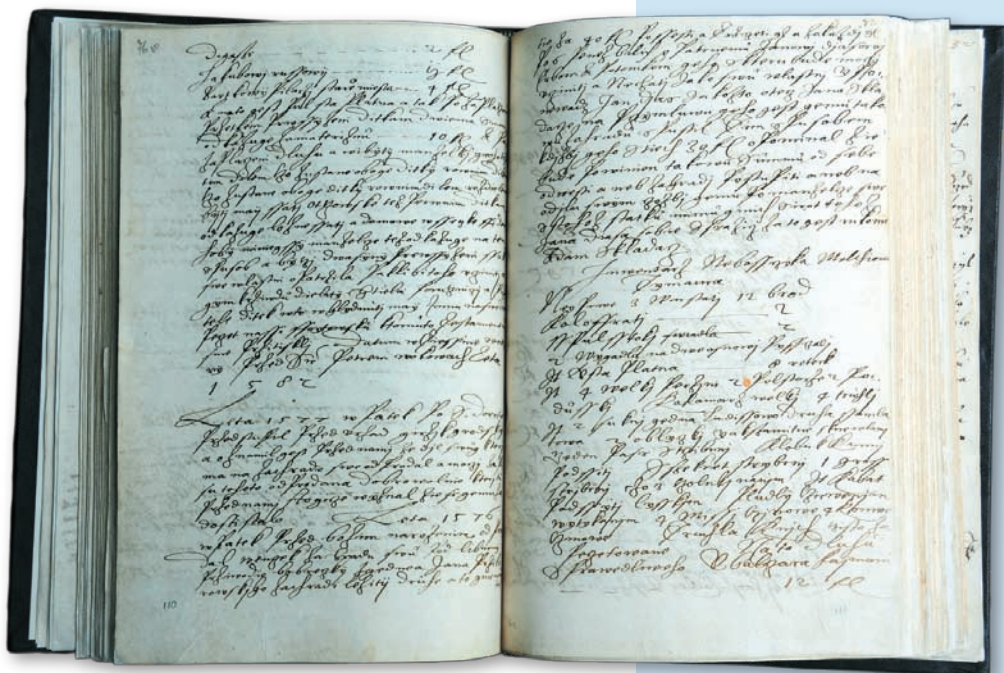
(Zemský archiv), and in the case of ecclesiastical issues—Wrocław (Archiwum Archidiecezjalne). Some documents have been lost, as they were transferred to the Franciscan monastery in Prudnik during the last phase of World War Two. The Czech versions of documents concerning the Duchy of Cieszyn, *Listinář Těšínska* (see Bibliography) shows materials produced since 1155.

After their foundation, the archives initially occupied rooms in the museum in ul. Regera, and additional storage space in other places. In the years 1994–1999, during the museum's renovation, they were moved to the building at ul. Śrutarska 28. In 1999, the town authorities decreed that the building of the new Książnica Cieszyńska at ul. Mennicza 46—even though it had been planned solely for library use—could also contain the archives. This reduced the potential of the Książnica, but represented a significant improvement of the storage and access conditions of Cieszyn's archives.



Cieszyn Duke Adam Wenceslaus confirms that the butchers' guild from Cieszyn has its butcher's stalls situated by the church cemetery; there are 24 butchers' guild masters in the town and they are re-assigned a plot of land for 24 stalls at ul. Srebrna (1614).





The State Archives in Cieszyn contain 277 sets of archive materials (over 660 linear metres of records).

The records of the Teschener Kammer, from the years 1438–1920, are among the most important artefacts. The offices of the Cieszyn Piast dynasty, operating for centuries, and later the Teschener Kammer, have become the point of reference for all institutions and social issues in



The wills of Jerzy Grodski of 1577 and Melchior Tymaur. The Cieszyn Book of Wills.



The Cieszyn Book of Acceptance to municipal law (1765–1834).



OFFICIAL AND INFORMAL LANGUAGES IN CIESZYN SILESIA

Although official languages are generally different from the informal register, and even from the standard version taught at school, it is worth to take a closer look at how the language of archival documents changed throughout the time. Understandably, as Latin remained the official language for writing until the late 14th century, it can be found in the oldest documents (c. 1290) originated in the duchy. Then German came up for a short time to be replaced by Czech in the early 15th century. It was at that time that the chancery of Silesian Piasts was called *cancellaria bohémica* (Czech chancery), despite the fact that some documents were prepared in other languages as well (see below) and from 1625—mainly in German. The position of the German language was further underpinned by the 1774 education reform, which made it the language of tuition in municipal schools. However, from 1848 onwards, more and more frequently correspondence between citizens and the authorities was written in Polish. The 19th century saw the decline of Czech, which once again gave place to the German language. It is visible in the records of the Silesian Hospital, run in German until the retirement of its head, Dr. Herman Hinterstoisser (1861–1932) in 1930. Additionally, as it can be read in the *Ogólna księga adresowa i przewodnik miasta Cieszyna*, 1931 (General Address Book and Guide for the Town of Cieszyn, 1931), the town became the venue for a number of German schools, including the Sisters of Mercy of St. Borromeo School, Sisters of Mercy of Borromeo German Middle, Continuation and Economic School, and the German Primary and Middle Coeducational School.

The language of an official document was frequently a free choice of the person responsible for its writing, whether it was a secretary, a clerk or, in rural areas, a teacher, or was dependent on the addressee. The Archives hold an interesting document dating from 1624 which is related to the purchase of land in Krasna and written in Old Polish. Pastor Jerzy Trzanowski, who stayed in Cieszyn Silesia at that time, was convinced that the language used there was a mixture of “Slavic Czech” and “Silesian Polish”. Some municipal letters dating from the 17th and 18th centuries are in Czech but full of Polish borrowings. It is also noteworthy to see that contrary to a popular belief, most of the documents prepared for village people actually bore their signatures, not just crosses used by the illiterate.

Cieszyn Silesia. The records were organised according to subject groups and include: documents concerning general issues of the duchy, for example parchment documents created in the offices of the Cieszyn princes, records of administrative issue, documents concerning agriculture, livestock farming, food and linen production, mining and forging, forestry, wines and spirits production, building and water supply, leases and auctions, issues of towns and communes, ecclesiastical and school issues, the judiciary, issues of accounts and finances, tax issues, rents, deposits, guarantees, issues of ownership and obligations, issues of property rights and servitude, and issues of orphans.

Some of the earliest records are Cieszyn town records from 1519–1944. The oldest documents and books have not survived and were probably destroyed during fires. Among the documents are archive materials concerning general and administrative issues, military and police issues, judicial issues, agricultural, property, construction and trades. The town acts of Strumień in the years 1503–1793 and Skoczów 1659–1945 deserve particular attention.

The records of the National Council of the Duchy of Cieszyn 1918–1924, the National Government of the Duchy of Cieszyn 1920–1922 and the School Committee of the Duchy of Cieszyn 1918–1922 illustrate the work of the first Polish authorities in Cieszyn Silesia after independence was regained.

Moreover, the records produced by the Cieszyn county authority (K. K. Bezirkshauptmannschaft Teschen) 1850–1918 and also documents of Cieszyn schools concerning materials from the 18th–20th centuries represent an important part of the resources.

The archives contain a few records from the Cieszyn county authority (Der Landrat des Kreises Teschen), the records of the prosecutor's office (Staatsanwaltschaft beim Landgericht Teschen) and the records of Cieszyn Prison from the years of the Nazi occupation.

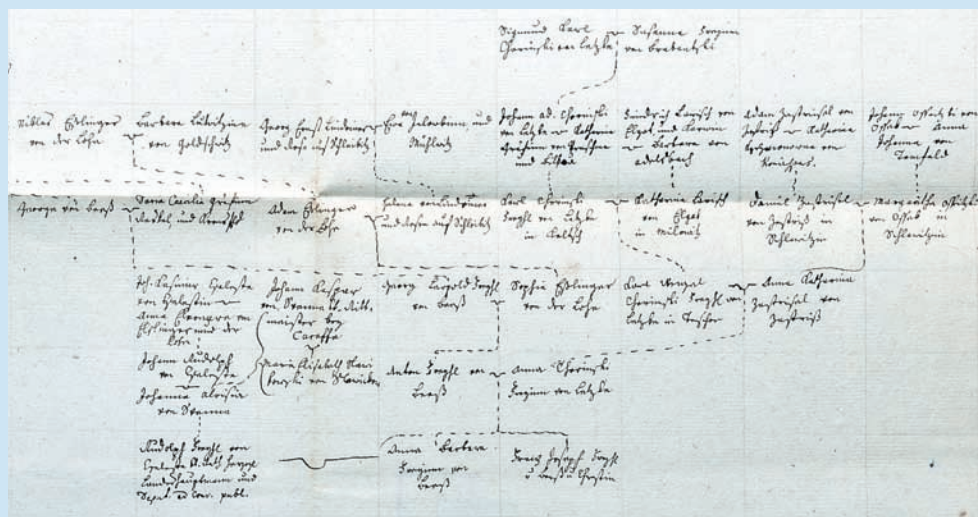
As far as post-war records are concerned, the records of the county authority and the Cieszyn National County Council from 1945–1950 and the records of former executive committees of the national councils of the Cieszyn county may be mentioned. Those records illustrate the be-

ginnings of the work of the so-called “people’s democracy” and the organisation of economic and cultural life.

Apart from those records, the commune records of Cieszyn county, containing materials from the 19th and 20th centuries, should be mentioned.

The collection of 270 parchment and paper documents from 1388 onwards, concerning the Duchy of Cieszyn, with well-preserved wax seals are some of the most important. The collection of records and property value books of the Duchy of Cieszyn from 1741–1922 and the records of Cieszyn, Skoczów and Strumień notaries are worthy of special attention.

The records of the Cieszyn guilds from the 16th–20th centuries and the heritage of local distinguished individuals, such as Barbara Polockzowa, Wiktor Karger and Emanuel Guziur are important for regional researchers.



The genealogical tree of Rudolf and Anna Barbara Cselesta (fragment).

Elisabeth Lucretia, the Duchess of Cieszyn, confirms that she has given a plot of land in the neighbourhood of the Great Mill to the minter Dytrych Rundt. A parchment document dating 1632.



The collections of historical libraries mirror the life of their towns and regions. To learn something new about your town, it is sometimes enough to browse the catalogues. It is not always necessary to know foreign languages, so strongly represented in Cieszyn's libraries. Even the list of authors' names, book titles and dates of their creation may bring surprising information. In the case of Cieszyn's libraries it is particularly interesting to trace the route which the books had travelled before they found their final destination on the shelf. To a perceptive observer not only the content of the books, but also the size and nature of library collections may say a lot about the people who wrote them. Books and libraries serve people seeking knowledge, both those who are starting to learn their letters and those who look for solutions to the most complex scientific problems. Therefore, we also focus our attention on education and scholarship. In the Cieszyn collections, we find remnants of former school libraries, textbooks, research papers by local teachers and administrative reports from schools, as well as the greatest works representing various fields of scholarship from almost all stages of their development.

DAILY LIFE

Attachment to Cieszyn is a syndrome which goes beyond mere local patriotism, resulting in numerous works on Silesia, Austrian Silesia, Cieszyn Silesia, the Duchy of Cieszyn, Cieszyn itself and on other places in the region. These works had a wide reach and in the early 19th century Cieszyn Silesia found its way to English and French encyclopaedias. It seems that the town was additionally "promoted" by the peace treaty concluded on 13 May 1779 in Cieszyn and ending the so called War of the Bavarian Succession between Austria and Prussia.

Putting aside the rich German-language body of works concerning Silesia as a whole or the "Imperial Royal" (Austrian) Silesia, which often contain important information about Cieszyn Silesia, as well as numerous works on narrower subjects (gentry, religion, education, etc.), we present in the insert a list of major books about Cieszyn and its environs written by authors connected with the town or the region. Most of these works have their digital reproductions in the Śląska Biblioteka Cyfrowa (Silesian Digital Library). The list covers the period up to 1939; therefore, it does not contain such acts of fascination and devotion

THE TREATY OF CIESZYN

(German: *Frieden von Teschen*, i.e. *Peace of Cieszyn*) was signed in *Landhaus* (Regional Assembly Room) on 13 May 1779. Probably the most extensive source of information about the event is *Gedenkbuch der Stadt Teschen*—a study written by the Mayor of Cieszyn Aloys Kaufmann (1772–1847). The treaty ended the War of the Bavarian Succession, declared in 1778 by Frederick II of Prussia who refused to cede Lower Bavaria to its rightful heir, Prince-Elector and Count Palatine Charles Theodore of Austria, after the heirless death of Maximilian III. Although the conflict was short and focused more on manoeuvres than on fighting, it brought considerable damage; especially to the Duchy of Nysa and the County of Kłodzko, with their potato fields severely depleted by the soldiers. The war ended with a compromise, now all but forgotten, and a formal ceremony held in Cieszyn. In all probability it was the Austrian Chancellor Count Wenzel Anton Kaunitz and the Imperial Russian statesman Prince Nikolai Vasilyevich Repnin who chose Cieszyn for the venue for negotiations (evidence suggests that the latter met and spoke to Leopold Szersznik on his way to Cieszyn). The town was cleared of the soldiers, and the municipal militia ensured the safety of the honourable guests. The talks, held in the castle, were followed by a grand ball and firework display. Today, the statue of Joseph II, a series of the delegates' portraits, as well as ulica Pokoju and Park Pokoju in front of the Municipal Museum [Peace Street and Peace Park respectively] serve to remind the people of Cieszyn of those events. After the Treaty was signed, Prussia finally became less aggressive, and the Duchy of Cieszyn entered a period of rapid development; this definitely gave the town folk the feeling of stability, and also encouraged them to write memoirs.

CIESZYN IN WRITINGS, CHRONOLOGICAL BIBLIOGRAPHY

1. Eleazar Tilisch: *Kurtze Vorzeichnus, Bericht vnd Auszug von dem Stamling vnd Ankunfft der Hertzoge zu Teschen vnd Groß Glogaw...* aus den Cronicken, Annalen, alten Priuilegien, Confirmationen, Commissionen, Vortrengen vnd brieflichen Vhrkunden..., zusammen gezogen, vnd... Adam Wentzeln Hertzogen in Slesien, zu Teschen vnd Groß Glogaw... dediciret. Freyberk in Meissen 1588
2. Reginald Kneifel: *Topographie des kaiserl. königl. Antheils von Schlesien*, vol. 1–2. Brünn 1804
3. Adam Nechay: *Das Fürstenthum Teschen im k. k. Antheil Schlesien (eine geographisch—statistisch—historische Ansicht im Auszuge)*, [in:] *Redlicher Verkündiger : Archiv de Mannichsaltigen und Interessanten*. Brünn 1813
4. Gottlieb Biermann: *Geschichte des Herzogthums Teschen*. Teschen 1863 (2nd edition 1894)
5. Anton Peter: *Teschen : ein historisch-topographisches Bild*, [in:] *Festprogramm der k. k. Lehrbildungs-Anstalt in Teschen*. Teschen 1878
6. Karl Radda: *Urkundliche Beiträge zur Geschichte des Protestantismus im Herzogtum Teschen bis zum Toleranzpatent*, [in:] *IX. Programm der K. K. Staats-Realschule in Teschen : Am Schlusse des Schuljahres 1881/82*. Teschen 1881/82
7. Julius Bayer: *Denkwürdigkeiten der Stadt Freistadt in Herzogthum Schlesien*. Wien 1879
8. Anton Peter: *Das Herzogthum Schlesien*. Wien 1884
9. Karl Radda: *Materialien zur Geschichte des Protestantismus im Herzogthum Teschen*, [in:] *XII. Jahresbericht der k. k. Staatsrealschule in Teschen am Schlusse des Schuljahres 1884/1885*. Teschen 1884/85
10. Anton Peter: *Geschichte der Stadt Teschen*. Teschen 1888
11. Jerzy Harwot: *Cieszyn i ziemia cieszyńska pod względem geograficznym i statystycznym*. Przemysł 1893
12. Anton Peter: *Burgen und Schlösser im Herzogthum Schlesien : mit steter Bezugnahme auf die Orts-, Adels- und Landes-Geschichte, Neue Folge*. Teschen 1894
14. Vincenc Prasek: *Dějiny knížetství těšínského*. Opava 1894
15. Franz Waschek: *Teschen—Ostschlesischens Hauptstadt einst und jetzt 1848–1901 : Rückblicke auf Teschens Entwicklung in den letzten 53 Jahren*. Teschen 1901
16. Franciszek Popiołek: *Dzieje Śląska austriackiego*, vol. 1–2. Cieszyn 1913–1914
17. Franciszek Popiołek: *Orłowa i Ostrawa Polska : zarys ich dziejów*. Cieszyn 1915
18. Franciszek Popiołek: *Dzieje Cieszyna z ilustracyami*. Cieszyn 1916 (2nd ed. Cieszyn 2003, edited by W. Gojniczek)
19. Ferdinand Pelc: *„O Těšínsko“ : vzpomínky a úvahy*. Moravská Ostrava 1928
20. Franciszek Popiołek: *Śląsk Cieszyński w obrazach*. Cieszyn 1937
21. Franciszek Popiołek: *Przyczynki do historii stosunków Śląska Cieszyńskiego z Żywiecczyną, „Gronie”*. Żywiec 1939
22. *Die Beskiden- und Olsastadt Teschen*. Teschen [between 1940 and 1945]



as the work of mayor (1735–1750) Leopold Polzer and the chronicle of the town written by the mayor (1814–1847) Aloys Kaufmann and entitled *Gedenkbuch der Stadt Teschen*. This four-volume work remained in manuscript until the contemporary (2007) edition within the series *Bibliotheca Tessinensis*. The chronological ordering of the list allows us to perceive that the reflection on the history of the town and the region became more and more professional and that at the turn of the 20th century these works started to appear more and more frequently, with an element of competition between them.

In the Duchy of Cieszyn, just as everywhere else, the beginnings of historical documentation are con-



Jan Wilhelm Früschmann, *Kurzer Bericht von der Stadt Teschen in Ober-Schlesien gelegen einer dessen Fürstenthumbs Hauptstadt...*, 1722. From a collection of materials on the history of Cieszyn collected by Leopold Innocent Nepomucen Polzer. *Książnica Cieszyńska* collection.



Album of hand-painted coats of arms, including Silesian, Czech, Polish and German families, compiled after 1591. The copy was presented to Leopold Szersznik by Maksymilian Goczałkowski. *Książnica Cieszyńska* collection.



nected with monastic life, and later with the culture of the gentry. Hence in the collections of *Książnica Cieszyńska* and the Tschammer Library and Archives we have armorials, some in manuscript and some also covering regional heraldry. It is interesting to note that both in Szersznik's Library and the library of the Lutheran Parish we find the popular manual of an European, as we may call the work of Friedrich Leutholff von Franckenberg (published under the pen-name of Bernhard von Zech) entitled *Europäische Herold, welcher in vier Haupt-*

Ex libris? of Henryk Birka of Nasiedle. Researchers—from Albin Heinrich to Marian Zwiercan—identify the armoured knight on horseback with a banner bearing the date (probably) [14]83 as Henryk Birka of Nasiedle. This assumption is based on his coats of arms and (on the ribbon at the horse's hooves) the initials of the names of the villages owned by Birka (Běrka). However, Szersznik could also see there the handwritten notes of Birka's descendants that provided more information about the circumstances in which the image was created and stuck on a parchment page in the *Procy cieszyńscy* (Prophets of Cieszyn) (1418–1439). It is hard to call it a proper ex libris, but both the portrayed man and his portraitist clearly entered the book like paradise. *Książnica Cieszyńska* collection.

Reductioe Tafelle nach welcher das Brodt alle, Zeit in einem Preys bleibet, und das gewicht des Vermeßret und vermindert wird.

Seller	Silbergro:	Handl. Loth	Handl. Loth
12	20.	7. 10.	2.
13.	21.	7. 8.	2. 7.
13. 8.	22.	7.	2. 7.
13. 8.	23.	7.	2. 7.
14.			

Handwritten text in Czech script is visible below the table.

Reducirte Tabelle nach welcher das Brodt alle Zeit in einem Preis bleibet..., 18th c. How to make sure all loaves of bread, despite their different weight, have the same unit price (given in "silver" and "Czech" groszes)? Conversion tables in German and Czech, Cieszyn, 18th c. Książnica Cieszyńska collection.

Handlungen alle Käyserthum, Königreiche, Freye Staaten und Freye Fürstenthümer... Monarchen und Regenten... kürzlich... vorträgt..., Frankfurt und Leipzig 1753.

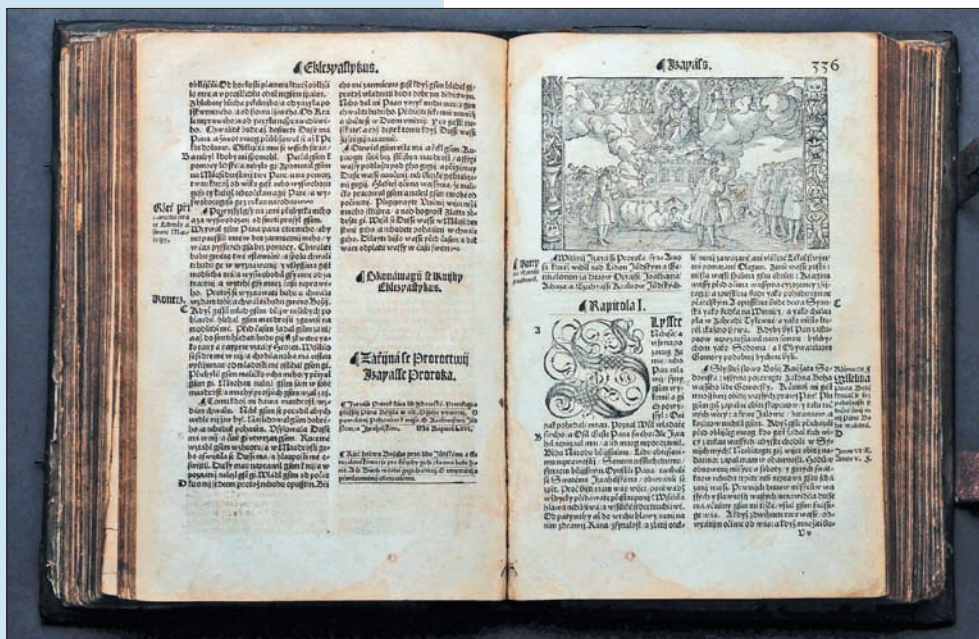
The celebration of the gentry is often accompanied by a kind of book worship—as we can see on this striking picture on parchment glued to a 15th-century copy of *Old Czech New Testament*, which brings to mind the later-date ex libris. The book was a gift to Leopold Szersznik by Count Johann Larisch-Mönnich (see p. 85).

Cieszyn libraries also preserve court and municipal documents, which allows as to reconstruct the life of the third estate, that is the burghers. They are particularly abundant in the collection of the State Archives, possessing among other things the records and cadastres of the Duchy of Cieszyn from the 1741–1922 period and documents left by the notaries from Cieszyn, Skoczów and Strumień.

In the course of time historical sources are starting to be produced also by people who would have been illiterate before. In the 19th century they cultivate their traditions, especially reading the Bible and singing from hymn books. Old books were passed from generation to generation. Following in the footsteps of Johann Tilgner from the turn of the 17th century, the Cieszynians scribble in their books about the most important events in their lives. There are also diaries, poems, songs, and slightly later theatrical plays and a body of vibrant essayistic work; ever more Cieszynians reach for their pens and in the late 19th century they return to the repertory of the publishing houses in Berlin or Vienna—also with works about Cieszyn. But the home hearth and family libraries seem to be the most permanent element of this landscape, and the many book-collecting events—especially for the Polskie Towarzystwo Ludoznawcze (Polish Ethnological Society)—show that these libraries were not always small in size and that

PROVENANCE NOTES IN BOOKS DONATED TO THE POLSKIE TOWARZYSTWO LUDOZNAWCZE (POLISH ETHNOLOGICAL SOCIETY)

Examples quoted in *Pamiętnik Cieszyński* no. 11 (see Bibliography) by Anna Rusnok: *Ex libris Josephi Ružansky Capellani Teschin, 1800; Ofiarował p. Jan Szczurek sługa z poczty w Cieszynie. 6.9.1823* [Donated by Mr. Jan Szczurek, servant from the Cieszyn post office]; *Tato Knižka należy Michala Sskaradnika nowo obłożona Roku Pañe 1821* [This book belongs to Michal Sskaradnik, newly bound A.D. 1821]; below: *Georg Sskaradnik 1893; On French Grammar, Vienna 1768, oval stamp with the inscription: Zubek Józef kowal [blacksmith] Hażlach; Paul Adamus. To należy Jemu. To jest jego Zakon* [This belongs to him. It is his Order]; In *Cithara sanctorum, 1768: Tęto kancynol gest Gewy Nogowej tey cery Anny z Ryki* [This book is Gewa Nogowa's, daughter of Anna of Ryka]; below: *Paul Walach no 1010, 1857; Książki tej używała Anna Wieluchowa w Sibicy zmarła w 1907 w 77 roku życia. Ks. Londzin* [This book was used by Anna Wieluchowa in Sibica, who died in 1907 aged 77; Rev. Londzin] and *na str. od 314 do 334 są pieśni polskie* [pp. 314 through 334 have Polish songs]—inscription in Czech hymnal, published in Cieszyn, 1829; *Jurek Rusnok, Adam Rusnok, 1840, with the following note: Zalożyni Nowego kościoła w roku 1811 w Miesiącu Aprylu to było po Wielkiej Nocy we czwartek tu w Bystrzicy* [The new church was founded in April 1811, on Thursday after Easter, here, in Bystrzyca], below a recipe for a medicine, followed by notes about coffin dimensions, presumably by a carpenter.



Knjha Zákona obogijho Stareho y Nowého... Prague, 1556. Before Franciszek Koczwara, a retired teacher from Piotrowice, donated this *Bible*, published in Prague's Old Town in 1556, to the collection of the Polish Ethnological Society, which happened after 1926, it had been the property of many families. From 1808 onwards major home events and nature phenomena were recorded in it. *Księżnica Cieszyńska* collection.

Leonard Goffiné: Książka do oświecenia i zbudowania duszy chrześcijańsko-katolickiej... Mikołów, 1893. A book published by Karol Miarka's renowned Wydawnictwo Dzieł Ludowych in Mikołów. Records of the events in the Brudny, Gruszka, Chrzest and Wilczak families from the years 1900–1944. Then the book was acquired by Ludwik Brożek, who continued to collect regional historic items in the museum and completed with them the collection of the no longer existing Polish Ethnological Society. *Księżnica Cieszyńska* collection.





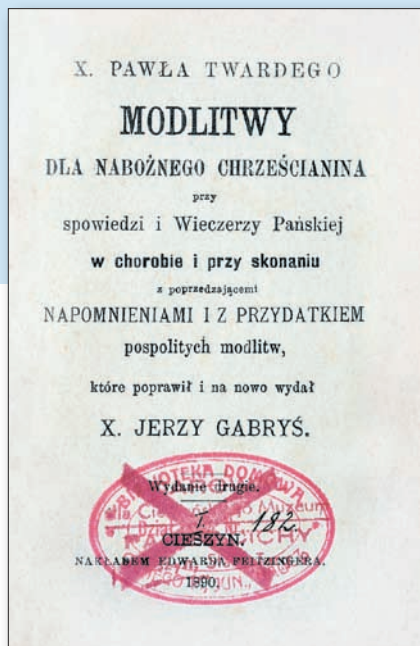
Paweł Twardy: *Modlitwy dla nabożnego chrześcijanina...*, Cieszyn, 1890. The prayers by Paweł Twardy, citizen of Cieszyn, who, as early as in 1765, was a Polish preacher and pastor at St. Christopher's Church in Wrocław, author, translator and publisher of Polish religious books, were printed and sold until late 19th century due to the endless efforts of Edward Feitzinger. Teacher Paweł Cichy donated so many books to the Cieszyn Museum that when the collections were combined in the 1930s he was given a special seal stating that fact. *Książnica Cieszyńska collection*.

since the period of religious conflict the Catholic and Lutheran traditions came together to a significant extent.

Further exploration of the Cieszyn collections, especially comprising magazines and photographs (for example, the postcard collection in the Museum of Cieszyn Silesia), will tell us more about the life of the citizens at the turn of the 20th century, especially about the urban aspects of their existence and their far-reaching communal activity. Cieszyn address books (see p.25) register homeowners and present town institutions responsible for the daily life of Cieszyn. *Książnica Cieszyńska* offers the records of the province of Moravia and Silesia in the Austro-Hungarian Empire, the Appellate Court for Moravia and Silesia and the District Office in Cieszyn. These documents regard law and order, taxation and various sanitary, economic and military matters from the period 1780–1830, in German, and later both in German and in Czech. Especially the war-time years of 1811–1813 abound in circulars referring to current issues (for example on the making of lint and bandages or on tax privileges for the families of officials and soldiers). It is very likely that the Cieszyn library resources still harbour unknown records shedding light on the history of the Austrian bureaucracy.

Książnica also offers a large selection of fiction, reflecting the literary tastes of the Cieszyn families, books on education and duties of children and on hygiene, and medical guides ("family doctor"). As late as the 19th century the population of Silesia was troubled by epidemics, sometimes serious, and all over Europe we note cases of cholera (hence the government circular published in 1813 in Brno: *Präservativmitteln, die bei jedem Ausbruch einer epidemischen Krankheit zu gebrauchen*, later František C. Kampelík: *Dobrá rada proti choleře: každému občanu potřebná knížka, by se cholery zbytečně nestrachovalo...*, Prague 1866, and even Edward Krzyżanowski: *Katechizm choleryczny czyli co robić podczas cholery*, Lvov 1892). Of course not all of this is of local origin, but it shows a genuine demand for information, reading matter and learning.

Nevertheless, the strongest need was for cookery books, and they also abound in our collections. We even find one in the ecclesial Tschammer collection, and it is a quite prestigious item: *Ein sehr künstliches vnd fürtreffliches Kochbuch: von allerley Speysen, auch wie man Latwergen vnnd Zucker einmachen sol, vnd sonst von andern guten heimlichen Künsten...* (Nuremberg 1560). Early popularisations of science and children books appear at the turn of the 19th century. In *Książnica Cieszyńska*, we find one of the most often translated books of the Enlightenment, *Naturgeschichte für Kinder* by Christian Georg Raff (Vienna 1832). The publishing story of *Naturgeschichte* shows that not only in Cieszyn the basic reading selection changed very slowly. The book originally appeared in 1780, and in subsequent editions it was awarded a subtitle testifying to its use in "urban and country schools", while later, in the 1840s, it became a book for "young and common people".



The most “familial” book from the Cieszyn collection is probably *Für Liebhaber der Katzen, eine skizzierte Darstellung der Naturgeschichte derselben, Bemerkung der vorzüglichsten Krankheiten und Angabe der zweckmässigsten Heilmethoden...*, von dem Verfasser der Krankheiten der Hunde (Frankfurt am Main, 1803). This guide for cat-lovers was published anonymously; we learn from the title page that the author had already produced a work on dog diseases. Since we have not been able to trace this book, which is not present in the Cieszyn collections, the author remains unknown to us. If following B. Bieńkowska we look in Szersznik’s Library for features typical of bourgeois institutions of that kind, this must be one of the strongest.

In the 20th century, Cieszyn already shows a full range of intellectual (and sartorial!) fashions, all kinds of popular publications, technological and sanitary progress, widespread use of the telephone, fast development of cinema and radio. All these themes are present in Cieszyn publications, especially magazines, and in the library resources. But the past is continually retold and attempts at ordering the ever richer Cieszyn collections are constantly made.

TRAVELS

Travellers wrote travelogues—one of the most popular literary genres of the time of Leopold Szersznik and Albin Heinrich; but these two would have been embarrassed to read the following account: *The inhabitants of Teschen are not strangers to the pleasures of the carnival, which they were enjoying as I passed through the town, though I observed that the gallants seemed more intent on their tobacco pipes than on their partners whose faces they perfumed their frequent whiffs, which however kept in excellent time with the dance. (Narrative of Don Juan van Halen’s imprisonment in the dungeons of the Inquisition at Madrid, and his escape in 1817 and 1818: to which are added, his journey to Russia, his campaign with the army of the Caucasus, and his return to Spain in 1821, New York: Collins and Hannay, 1828, p. 377).* How effective, then, was the circular letter that specifically banned in the entire province the “frollic” of smoking in the streets, squares and any other places where there was a risk of fire.

SCHOOL

Education and schooling give shape to modern societies. The subject of school acquires an abundant literature, which is particularly rich in the case of Cieszyn and Silesia—and for a reason. The history of schools, educational trends and churches as the original organizers of education are intertwined with the complex matters of language, national and ethnic identity, power and national borders. Cieszyn, Polska Ostrawa (now part of Ostrava, Czech Republic) and Bielsko are true educational centres. Since late 19th century in Austrian Silesia an overwhelming majority of school-age children receive their education, more than in Galicia (including the Austrian part) and much more than in the Russian partition zone. The Cieszyn peripheries of the Habsburg monarchy, at least until the beginning of the 19th century regarded as educationally backward, at the turn of the century achieve the level of scholarisation almost as high as in Upper Austria, Carniola or the highly developed neighbouring Moravia.

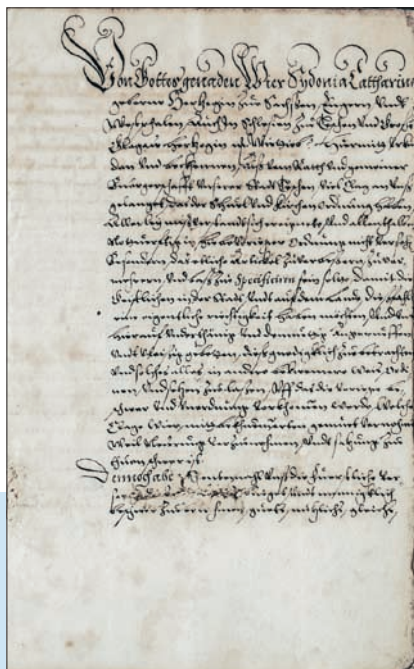
The educational institutions of the Duchy of Cieszyn, which was an extraordinary linguistic patchwork, provide a rich source material, first of all because the competition between Latin, Polish, German and Czech as school languages would have been going on even if these languages were not connected with rival political forces, and secondly because the multilingual, multicultural and multi-faith character of the region created a panoply of initiatives, publications and organizations. In our narrative we focus on the Polish ones, but it should be remembered that in the second half of the 19th century the majority of institutions, magazines, innovative literary, essayistic or religious texts and associations (for example of teachers) had their counterparts, often earlier ones, in the German and Czech communities. It is not easy to build a clear picture of the situation. In the statistical materials analysed by historians of education there is a significant degree of overlap, things appearing and disappearing and of “pumping


up” of data. Suffice it to say that Jewish youth that took its lessons in the German language (so avidly that it represents a higher percentage among students than Jews in general within the population of the Duchy of Cieszyn) is treated as a separate category in the statistics classified according to religion. So in the classifications based on language, the number of Germans is probably higher than it really was—which does not diminish the prominent impact of this group on the cultural and economic development of the region. For example, *Programm des k.k. (vereinigten) Staats-Gymnasiums in Teschen, 1873/74*, divides schoolchildren into Germans (172) and Slavs (206).

This complex matter has been taken up by several scholars. The best introduction is the work of W. Gojniczek and A. Rusnok, *Źródła do badań nad dziejami szkolnictwa na Śląsku Cieszyńskim w zbiorach Archiwum Państwowego w Katowicach Oddział w Cieszynie, Książnicy Cieszyńskiej oraz Biblioteki Tschammera* (see Bibliography). The sources for the modern era—also found in collections from outside Cieszyn—are covered in J. Spyra: *Główne kierunki rozwoju szkolnictwa na Śląsku Cieszyńskim w XIX w. i na początku XX w. w świetle ustawodawstwa and statystyk* (see Bibliography). Sources for education of the gentry are analyzed by K. Szelong, *Podróże edukacyjne szlachty cieszyńskiej (do końca XVIII w.)*. Motywy, kierunki, konsekwencje (see Bibliography).

The basic source for the history of education are the stories written by schools “about themselves”, that is official reports. They would not exist if it were not for *Politische Schulverfassung der deutschen Schulen in der kaiserl. königl. deutschen Erbstaaten* (the law enacted in 1805, published in Vienna in 1806)—a body of Austrian educational regulations (renewed ten times until 1857) and the imperial edict from 1809 making it mandatory for schools to compile a yearly report. The reports formally appeared only until 1844, but they were replaced by publications in a different formula, combining official material with elements of 18th-century celebra-

tory school performance and collections of scholarly work by the teachers. Equally important are opinions about schools by people who dealt with them more or less directly. Written as studies, for us they are typical historical sources—for example *Stan szkół ludowych w Księstwie Cieszyńskim na początku XIX stulecia* and other works of J. Londzin or *Pamiętnik starego nauczyciela* by J. Kubisz. It must also be remembered that a large part of Cieszyn book collections was compiled for school uses, even if the actual profile of the library went beyond



 Copy of Church and school regulations of Duchess Catherine Sidonia (1550–1594, in power from 1579), 1616. Tschammer Archives collection.

THE LIBRARY OF JULIUSZ SŁOWACKI POLISH GRAMMAR SCHOOL IN ORŁOWA


The library of Juliusz Słowacki Polish Grammar School in Orłowa (Orlová) was established by Macierz Szkolna in 1909 and reopened in 1920. We learn from the 1920/21 Library Report that it was divided into the teachers', Polish students', German students', French, and Roman Classical sections. However, library researcher H. Zeprzałka provides evidence of the existence of two more sections: one with course books for poor students, and the other, established in 1921, with the “ever-growing list of Polish and foreign literary classics”. Subsequent years brought the creation of the history, nature and geography, and Czech book collections.

the needs of the school or was not fully compatible with them (as was the case with the relations between Szersznik's Library and the Catholic grammar school in Cieszyn). On the other hand, since the 1860s many schools acquire their libraries, which is a widespread process but difficult to trace in the sources, especially that these collections do not resemble today's more or less efficiently organized „school libraries”.


So the largest compact body of materials concerning education is the collection of reports and curricula from all over Austro-Hungary, published at least until 1918 as required by law, sometimes even yearly, and probably being voluntarily exchanged between schools. Part of the collection is housed in Książnica Cieszyńska, and part in the State Archives (H. Zeprzałka, *Biblioteki szkolne na Śląsku Cieszyńskim w świetle sprawozdań szkolnych*, see Bibliography; S. Król, *Sprawozdania i programy szkolne jako źródło do badań nad dziejami szkolnictwa na Śląsku Cieszyńskim*, see Bibliography). By the estimates of S. Król, the Książnica Cieszyńska collection counts around 5,000 items originating from schools in 250 towns and villages. Cieszyn schools are the best represented. The biggest number of reports was written in German, then in Polish and then in Czech and Slovak. Occasionally, we find reports in Latin, Italian, South-Slavonic languages and Ukrainian. From the mid-19th century, the reports were expanded towards careful documenting the schools' activities from both the bureaucratic and the academic side. They also contain scholarly works by teachers, some of them later published separately and acquiring a high intellectual stature.

The most exploited source of this type is *Programm des k. k. Gymnasium in Teschen*. The school boasts a rich literature based on such sources as the set K. k. Katolische Gymnasium in Teschen (State Archives), the set in Szersznik's Library: a collection of manuscripts (Książnica



 Report of the Staats-Oberrealschule (State Real Secondary School) in Cieszyn for the schoolyear 1914/15. Collection of the State Archives.



 Probe Schriften exercise books from the Lutheran grammar school in Cieszyn. The copies on top are from 1750 and 1756; below a 19th-century exercise book in German can also be recognized. Tschammer Archives collection.

is hard to accept today but also very colourful. Polish teachers who met in the Polish Library were the dominant voice in the Teachers' Society, which existed from 1868 to the death of Śliwka. But in 1874 the German language achieves a preponderant position in schools for almost two decades.

Teachers' intellectual development, their magazines, their active engagement in local, regional and national government, their reading matter and libraries, as well as the fight for teacher colleges—all this is reflected in numerous accounts and articles. The search for sources will take us far beyond Cieszyn, for Cieszynians had extensive contacts. We know for example that Cieszyn teachers were supported by the Towarzystwo Oświaty Ludowej (Popular Education Society; TOL) in Galicia, which lent them a mobile collection of pedagogical books. But early 20th century sees a completely different situation than 1870s. The TOL collection was received by the Polskie Towarzystwo Pedagogiczne (Polish Teachers' Association; PTP), capable of organizing discussions and conferences with the participation of the best visiting and local speakers. PTP was created in 1888 from the Polskie Kółko Pedagogiczne (Polish Teachers' Circle) and in 1892 it started to publish *Miesięcznik Pedagogiczny*.

In the second half of the 19th century more and more private schools are established in Cieszyn Silesia. German language schools for girls, managed by Sisters of Mercy of St Charles Boromeus, who came to Cieszyn in 1876, acquire a good reputation (and are awarded the same status as state-run schools). In 1889 the Sisters even start a teachers' college. Later these schools gradually disappeared, since after 1920 the demand for instruction in the German language waned. Today the Cieszyn „Boromeans” run a dormitory for girls and a nursing home, they also have their own small museum. In 1753 nuns from the St. Elizabeth's Convent in Wrocław, whose vocation was the care of the sick, came to Cieszyn; today they run a nursing home and a private hospital.

Presented below is the list of archival items regarding other schools and other issues connected with education:

- In the State Archives in Cieszyn: Haupt und Unterrealschule Teschen, School Commission of the Duchy of Cieszyn 1918–1922, records of particular schools, Teschener Kammer
- In the Museum of Cieszyn Silesia: Main School in Cieszyn
- In Książnica Cieszyńska: materials regarding schools are found in all manuscript collections of Książnica.
- Materials on the history of Jewish schools are housed mostly in the archives of Opava and Bielsko.

From general printed sources we should particularly mention Anton Peter, *Geschichte der Stadt Teschen* and other works by this author. More detailed are works by J. Londzin (*Stan szkół ludowych w Księstwie Cie-*

MIESIĘCZNIK PEDAGOGICZNY

Miesięcznik Pedagogiczny was a monthly devoted to school and family. Year 1, no. 1, Cieszyn, 1 January 1892. Contents: Introduction—Andrzej Hławiczka; Elementary Songs—Correspondence—J. Kubisz; To Silesian Children for the New Year; Chronicle: Polish Teachers' Association; Obituaries; Regulation of Polish Spelling Rules; National Educational Council—Request; Bibliography.

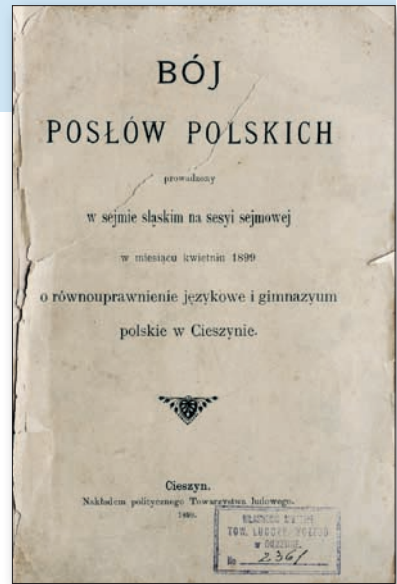
Excerpt from the Introduction: *Silesia has a numerous assemblage of Polish teachers who are able and willing to maintain a publication devoted extensively to ever-important issues of education. We, teachers of Silesia, have thus far engaged very little in literary work, even though a talent for writing, especially about questions pertaining to our profession, is not uncommon in our circles. This becomes especially apparent during teachers' sessions which provide ample opportunity to hear speeches which are beautifully worded and expressed with academic precision. So are we not more prolific. Our Galician, Bohemian, Moravian, and especially German counterparts are all well ahead of us. The underlying cause of this problem is without doubt the lack of a local magazine dedicated in its entirety to the interests of school and family. We therefore remove the root of our literary passivity, and hereby establish *Miesięcznik Pedagogiczny*. The appearance of *Miesięcznik Pedagogiczny* attracted considerable interest in all three partitions of Poland, and Kraków's Jagiellonian University library immediately introduced the periodical into its collections.*



Bój postów śląskich prowadzony w sejmie śląskim na sesji sejmowej w miesiącu kwietniu 1899, Cieszyn, 1899. Account of a meeting of the Silesian Parliament in Opava, 1899. Książnica Cieszyńska collection.

szyńskiem na początku XIX stulecia, *Zaprowadzenie języka polskiego w szkołach ludowych w Księstwie Cieszyńskim*) and by G. Biermann (*Geschichte des k. k. evangelischen Gymnasiums*). An indirect light on the development of education in Cieszyn is shed by the numerous texts by local teachers, published and archival records of associations and municipal records. T. Reger was particularly interested in the subject of schools.

The Cieszyn libraries possess the works of the fathers of pedagogy, such as Juan Luis Vives (1492–1540), founder of the Lutheran grammar school Jean Sturm (1507–1589. In Książnica Cieszyńska, we find his study of the philosophical works by Cicero and slightly more items in the Tschammer Archives) as well as John Amos Comenius (1592–1670) and Jean-Jacques Rousseau (1712–1778). But the best represented pedagogue in the Tschammer Library is August Hermann Francke (1663–1727),



a Pietist from Halle and author of five theological works, accessible also in Szersznik's Library.

From important names absent in the Cieszyn collections we should mention the Polish Lutheran pedagogue Erazm Gliczner (1535–1603, published in Königsberg in Polish as well as in Latin in Toruń and Frankfurt-am-Oder) and such modern writers as Klementyna Hoffmanowa, née Tańska (1798–1845), Johann Bernhard Basedow (1724–1790, only one book *J. B. Basedows Elementarwerk*, Leipzig 1909, found in the ex-museum collection) or Nikolai Grundtvig (1783–1872); an interesting exception is Johann Heinrich Pestalozzi (1746–1827—*Meine Nachforschungen über den Gang der Natur in der Entwicklung der Menschengeschlechts*, Zürich: bei Heinrich Gessner, 1797, in

FROM PIETIST STUDIES TO REALSCHULE

Lutheranism was all but nascent in Cieszyn when August Hermann Francke (1663–1727) established the so-called *Franckesche Stiftungen* on the outskirts of Halle and thus began a global march of a refined Protestantism. The *Stiftungen*, or foundation, provided housing for 2,500 people, as well as a bakery, brewery, bookshop, printing house, hospital, pharmacy, a number of workshops, and most importantly, a Biblical college with Hebrew considered more important than Latin and Greek. The school's biblical motto was: "...they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Is. 40–31). One of Francke's disciples was Johann Julius Hecker (1701–1768), the founder of Realschule, or vocational school, first open in Berlin in 1747. The 1805 *Politische Schulverfassung* (i.e. political regulations for German schools) defines the Realschule as a school for "merchants, chamber musicians, farmers or artists). The mid 19th century marks the arrival of first such schools in Silesia (including one two-class establishment in Cieszyn opened in 1850). Then in 1868 a law was passed which changed them into six-year courses, where no Latin was taught, but a great emphasis was placed on modern languages (most commonly French and English, also in Cieszyn) as well as on mathematical and natural sciences. Cieszyn's first fully-fledged Realschule was opened in 1870; six years later it began to run seven-year courses becoming a strong competitor for the local Grammar School. The history teacher Karl Radda published his *Beiträge zur Geschichte des Pietismus in V. Programm der k. k. Staats-Realschule in Teschen am Schlusse des Schuljahres 1878/79*, and then *Katalog der Realschulbibliothek in VI. Programm der k. k. Staats-Realschule in Teschen am Schlusse des Schuljahres 1879/80*. The modern equivalent of Realschule in Germany is Realgymnasium with equal rights to the general secondary school.



Report of the Polish Educational Society in Czechoslovakia, 1932. Collection of the State Archives.

GRAMMAR AND SECONDARY SCHOOL STUDENTS OF THE LATE 19TH CENTURY

Grammar and secondary school students of the late 19th century had to read more than present-day students of philologies,' writes Barbara Gruska-Zych in an article which appeared in the weekly *Gość Niedzielny*. 'Obligatory reading back then included the complete works of Plato and *The Gallic War* by Julius Caesar—all in the original versions. We can see the yawning gap between those students and their present-day counterparts," says Sylwia Maciowska, who joined forces with Bożena Michałek in order to organize an exhibition entitled "Books required for reading at Polish schools in 1850–1956" which was displayed at Cieszyńska between February and May 2009. "It has been proven pedagogues of great renown that, depending on the material, reading can be highly beneficial or extremely harmful to the hearts and minds of young people," wrote Jan Śliwka, an educationalist from Cieszyn, in the introduction 1899 to the List of Books Recommended and Banned by the National Educational Council. The recommended books were to instil positive values into the reader and teach them the beauty of the language. All in all, the general aim of such books was to raise and educate ... The year 1850 marked the arrival in Cieszyn Silesia of the first course books written in Polish. At the time, however, there was no required reading list, and children learnt from short texts, "primers", and extracts from books. The First Book for Reading and Learning the Polish Language for Primary Schools from 1876 contained short extracts from the recommended books, but the writers' names were ignored ... However, the beginning of the 20th century saw the appearance of much longer extracts required for pupils in the final years of primary schools, and for all secondary school students. The anthology compiled by Władysław Nowicki, and published in Warsaw, 1905, included names of writers whose works are still popular today, even though present-day school students usually choose different books by the same authors. Other writers from that list, such as Kornel Ujejski, Narcyza Żmichowska and Stanisław Przybyszewski are no longer recommended by school teachers. On the other hand, Adam Mickiewicz, one of the Three Bards of Polish Romanticism, is holding strong with all his books recommended back in 1905 still on the lists. The other two are also in, although different titles are preferred. Back in the early 1900s students read *An Hour of Thought* and *Lilla Weneda*, whereas today *Kordian* and *Balladyna*, all by Juliusz Słowacki, are preferred. The third Bard, Zygmunt Krasiński, was once on the list with his *Irydion*, now supplanted by *The Undivine Comedy*. Students of more than a hundred years ago associated the comedy master, Aleksander Fredro, with *Maidens's Vows* and *Mr Moneyful*, whereas today they are required to read *Vengeance*. The same holds true for many other literary masters; among them Stanisław Wyspiański, once with *Legend* and *Bolesław the Bold*, now replaced by *The Wedding*, and Stefan Żeromski with *Ashes*, these days superseded by his later novel *Before the Spring* ... Socialist Realism after the end of the Second World War brought a completely different literary canons. Surprisingly enough, the anthology of poems about Bolesław Bierut (one of the early communist party leaders) includes names of outstanding poets, such as Artur Międzyrzecki, Anna Kamińska and Wiktor Woroszyński. And the novel *Construction Site* by Tadeusz Konwicki was a required read of our parents. 'Herder argued that a book can either save or ruin the reader. Among the books on the exhibition in Cieszyn is a copy of Pan Tadeusz, written down by hand by a teacher from Zaolzie, Henryk Halfar. This work, which he created between 1944 and 1945, was a form of escapism from war. [From: Humanistyczne Forum Dyskusyjne Polonista.org, <http://www.polonista.org/index.php?topic=1038.0>, 12 July 2009]

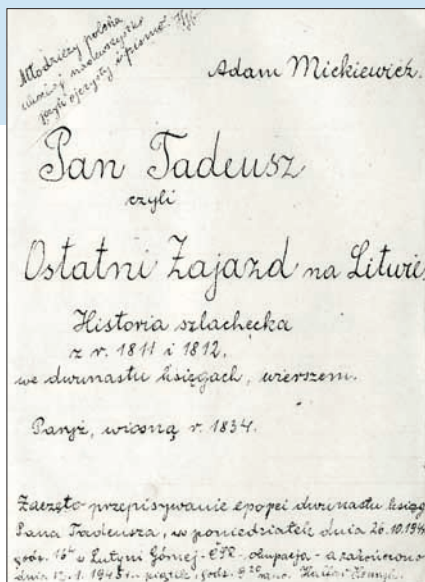


Szersznik's Library). There are *Józki*, *Jaśki* and *Franki* by Janusz Korczak (Warsaw–Lvov 1911, in the collection inherited from the museum). A deeper analysis of the 20th-century Cieszyn collections would probably show that Cieszyn was bypassed by the great arguments of the Polish human and social sciences in the 20th century. Such names as Tadeusz Żeleński-Boy, Stanisław Brzozowski or Ludwik Krzywicki appear in the Cieszyn libraries mostly as translators and commentators rather than authors of original works.

Cieszyn libraries possess complete editions of magazines on teaching and related subjects:

Miesięcznik Pedagogiczny : pismo poświęcone szkole i rodzinie (Cieszyn) 1892–1939

Oświata : pismo dla młodzieży robotniczej Stowarzyszenia Polskich Robotników i Robotnic „Siła” na Śląsku (Fryštát), 1919–1939



Copy of *Pan Tadeusz* produced during the war by Henryk Halfar, see the insert "Grammar and secondary school students of the late 19th century", p.95. Książnica Cieszyńska collection.

Przewodnik Oświatowy : miesięcznik „Macierzy Szkolnej” Ks. Cieszyńskiego w Czechosłowacji (Český Těšín), 1922–1931

Schulblatt der evangelischen Seminare Schlesiens (Breslau), 1851–1882

Sprawy Szkolne na Śląsku : dodatek do miesięcznika „Chowanna” (Katowice), 1936

Zeitschrift für Geschichte und Kulturgeschichte Österreichisch-Schlesiens (Opava), 1905–1917

as well as catalogues of school libraries, for example Králík Johann, *Katalog der Lehrer-Bibliothek der k. k. Oberrealschule in Teschen*, Teschen 1897 and thousands of books which were mandatory reading in schools.

SCHOLARSHIP

Scholarly books have a special place in ancient assemblages. If not hoarded by researchers, they were claimed by collectors, attracted by the subject matter, author's fame or beauty of form. It is especially true of illustrated works, strongly represented in the Cieszyn collections.

Passion for knowledge and religious zeal, cultivation and erudition, talent and ability had been present in Cieszyn for centuries, but scholarship was introduced only by Leopold Jan Szersznik. It was born during his university studies, thanks to inspiring contacts upheld later in life and access to the best Bohemian book collections, as well as to his opposition to the routine of the schooling in this period and stagnation in the Cieszyn grammar school library. But before Szersznik managed to build his own library and publish a number of works which required researching sources, scholarly books were present in Cieszyn in the libraries of the Catholic Parish, the Catholic Deanery and the Lutheran Parish, and people did read them. If we look at today's scholarly collections in Cieszyn, we will still be far away from a picture of the history of scholarship in this town—a phenomenon not perceivable from a regional perspective, because scientists publish in magazines appearing in larger centres, such as the Berlin *Archiv für Klinische Chirurgie* (not accessible in Cieszyn today), where we find at least one work (from 1908) by dr. Hermann Hinterstoisser, head of the Silesian Hospital. Teodor Kotschy, Eduard August Schroeder and a few other important Cieszyn figures also do not have their full bibliography in the local collections. Also Leopold Szersznik began his career in this way, publishing his work on Lusatian Serbs, frequently quoted until roughly 1850, in *Acta Societatis Jablonovianae* (alongside the work of his Prague friend František Pubička). But this particular volume (from 1773) naturally found its way to Szersznik's Library, as did Adam Nechay's *Das Fürstenthum Teschen im k. k. Antheil Schlesiens...* (Brünn, Ollmutz, 1813), today a rarity both in Czech and in German libraries.

Of particular importance are the works by Cieszynians on the town and region published in Cieszyn itself, such Albin Hein-



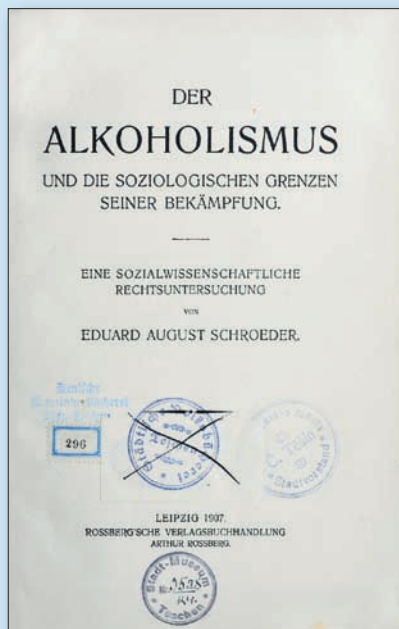
Le grand theatre Historique, ou nouvelle Histoire universelle tant sacrée que profane, depuis la creation du monde jusqu'au commencement du XVIII siècle... (Leide : Pierre Vander Aa, 1703), a five-volume work by several authors, popular in European libraries, was also acquired by the Museum of Cieszyn Silesia (Brunon Konczakowski's collection). The book contains many significant scenes from the history of Poland presented as copperplate prints of high artistic and technical value.

rich's *Versuch über die Geschichte des Herzogthumes Teschen : von der ältesten bis auf gegenwärtige Zeiten* (Teschen : Th. Prochaska'sche Buchdruckerey, 1818).

Father Szersznik studied a number of disciplines and was interested practically in all of them. It is difficult to say if he noticed that the era of specialization was coming. We may glimpse his interests from the subjects of his works and notes as well as from the corresponding direction of his book-collecting. He was above all a historian (*Nachrichten von Schriftstellern und Künstlern aus dem Teschner Fürstenthum*, Teschen : Prochaska, 1810) and author of textbooks in mathematics and Latin. He also produced a small, not widely circulated and not properly analysed synthesis of knowledge using a system of categorization which is no longer practiced: *Orbis pictus immutatus* (Vindobonae : apud J. G. Binzium, 1807). Książnica Cieszyńska also possesses copies of his four scholarly and educational works published in 1775–1810.

Szersznik's notes (usually in manuscript form, classified in the Szersznik collection as Miscellanea) describe among other things the following items:

- A topography of Cieszyn and environs focused on natural phenomena and products of technology, probably meant as a documentation of meteorological processes, 1778 (call number SZ DD IV 18).



Eduard August Schroeder: *Der Alkoholismus...*, Leipzig, 1907. Alcoholism and the sociological limits of fighting it—E. A. Schroeder's dissertation published in Leipzig. The copy owned by the museum has German stamps of the town authorities of Český Těšín, German communal library and German local library as well as—probably the oldest of all—German stamp of the Cieszyn Town Museum. Książnica Cieszyńska collection.



- A list of writings on the Cieszyn Trinity Dormitory (founded by Count Tęczyński) focused on actuarial matters, after 1777 (call number SZ DD II 9).

- A manual of technical drawing (call number SZ DD VIII 26) as well as a manual of geometry and surveying, after 1783 (call number SZ DD VIII 20).

- *Diplomata*—registers and copies of documents regarding the history of the Duchy of Cieszyn, 1800–1812 (call number SZ DD VIII 6 a).

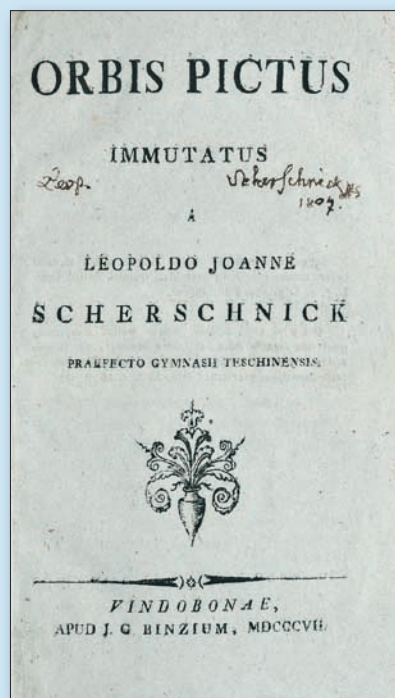
- Diary of Johann von Tilgner (1574–1635) dating from the turn of the 17th century—a copy from 1808 preserving the chronological order, with the biography of a burgrave of Strumień and Skoczów (call number SZ DD V 13). Książnica also houses the original, where due to the structure of the medium (a printed calendar for 1580) the entries for different years were made under the same daily date (call number SZ DD VII 44).

- A description of botanical and mineralogical walks around Cieszyn, 1798 (call number SZ DD IX 11/1).

- Materials for the history of the Catholic grammar school in Cieszyn (call number SZ DD IX 17).

The collection also includes notes on various scholarly themes, translations of classical Latin texts into German and other things. We can see how far removed we already are from the model of theology as the most important science—even if it does dominate in all Cieszyn collections assembled before the beginning of the 19th century.

Szersznik was regarded by some as the discoverer of *teschenite* (*cieszynit*), a mineral treated today as a whole group of granular magmatic hypabyssal types of rock, endemic for Cieszyn Silesia. In fact it was discovered by his successor Albin Heinrich, who supervised the Szersznik collections in 1815–1831. *Teschenite* was described by Ludwig Hohenegger (1807–1864), director of the mining and metalworking com-



The only edition of Leopold Szersznik's *Orbis pictus immutatus*, published in Vienna in 1807. Książnica Cieszyńska collection.



Part of Leopold Szersznik's modest scientific instrumentation has survived and become incorporated into the Museum of Cieszyn Silesia's display.



Jan Ponętowski's super ex libris. The book, one of the oldest incunabula in Książnica Cieszyńska, was owned by Jan Ponętowski, Norbertan abbot from Hradisko (Latin Gradec, now part of Olomouc). Nicolaus Stoer: [*Expositio officii missae sacrique canonis*], [Reutlingen : Io. Otmar, 1 Sep. 1483]. His private emblem is a heraldic super ex libris. Książnica Cieszyńska collection.



Church historians—section of Szersznik's Library.



panies within the Teschener Kammer (from 1839), in his work *Geognostische Karte der Nord-Karpathen in Schlesien und den angrenzenden Theilen von Mähren und Galizien* (Gotha : Justus Perthes, 1861). As his Moravian biographer J. H. Czikkann testifies, in 1789 Szersznik lost to fire his collection of notes *Erdkunde und Geschichte von Schlesien*. Late in his life or after his death Szersznik's works on prehistoric finds in Cieszyn and on the author's garden were published. From the manuscript SZ DD II 10 we learn about his scholarly disputes with the Lutheran minister Joseph Christian Thilisch and the Hospitaller Brother Patrycjusz—the first was the author of a herbarium, the other introduced Szersznik into the world of Linnean classification. The relations between the 18th-century taxonomies, the opinions of Szersznik as a researcher and author, and the arrangement of exhibits in his museum deserve further study.

In Szersznik's Library we find expressions of a cultivated passion for collecting which is no longer apparent in the 19th century. We find 17th-century treatises by Robert Boyle, but there are no works by contemporary chemists such as Antoine Lavoisier and John Dalton, despite the fact that chemistry was then the fastest developing branch of science. But Szersznik is interested in the "chemist" Jan (Teschinensis, von Teschen), author of *Lumen secretorum artis*, whom he mentions in his *Nachrichten* due to his place of origin, but he admits that the chronology of his life is unknown. Johannes Hevelius in Gdańsk was supposed to have Jan's treatises in manuscript. For the mysterious Jan von Teschen Szersznik even creates in his biographical dictionary a category "chemists", otherwise absent in his library. We should add that Szersz-


PETZOLDT MENTIONS SZERSZNIK

Although Leopold Szersznik is hardly ever mentioned in present-day German sources; perhaps with one exception of *Ostdeutsche Biographie* (www.ostdeutsche-biographie.de); his work was not unknown in 19th-century Germany. Julius Petzholdt's *Bibliotheca Bibliographica : Kritisches Verzeichniss der das Gesamtgebiet der Bibliographie betreffenden Litteratur des In- und Auslandes in systematischer Ordnung* (Leipzig : Verlag von Wilhelm Engemann, 1866) has a section devoted to German, Swiss and Czech literature which contains a whole subchapter on Cieszyn (along with such categories as Silesia, Hungary, Prussia, Transylvania, Basel, Luxembourg and Westphalia, all in the same section). The bibliography also includes Leopold Szersznik's *Nachrichten von Schriftstellern und Künstlern aus dem Teschner Fürstenthum* (page 319).

nik was similarly honoured for his dictionary by the famous bibliographer Julius Petzholdt, published almost until today.

For early 19th century Szersznik's book collection is a large scholarly library and only a deeper study of the content of similar libraries could provide a fuller picture of its profile. We should mark a significant selection of works by Georges-Louis Leclerc Buffon (1701–1788), father of evolution and, ironically, non-evolutionist, as well as the absence of the evolutionist Jean-Baptist Lamarck (1744–1829), whose major works were published after 1800. The collec-



 Johann Ludwig Andreae: *Mathematische und historische Beschreibung des gantzen Welt-Gebäudes zum nutzlichem Gebrauch zweyer auf eine neue Art verfertigten Himmel- und Erd-Kugeln... zusammen getra-gen...*, Nuremberg, 1718. Copperplate title frontispiece stating that progress in astronomy is mainly possible thanks to the muses and, inevitably, Claudius Ptolemaeus, who supervises their work. *Książnica Cieszyńska collection.*

tions also do not sufficiently reflect the progress of astronomy in this period, although it must be recalled here that many books were lost. From the card in the inventory of ancient printed materials (section T—Antiquitates Typographicae) we know that the library boasted the original edition (1543) of *De revolutionibus orbium coelestium* by Copernicus, with the note from 1935 that the item is missing. In the same period the librarians also discovered the absence of several other precious books from the first half of the 16th century, among them Polonica. The book by Copernicus was included in the *Index Librorum Prohibitorum*, but as research by Owen Gingerich shows, it was often in possession of monastic libraries, especially Jesuit ones. The young Szersznik must have seen at least one of the four copies of *De revolutionibus* housed in Clementinum, before he acquired this work for his Cieszyn collections.

In the 18th century the heliocentric theory was fairly widely accepted, even if the books by its adherents were formally forbidden. But many prominent authors took an opposite stance: they mentioned Copernicus in their works and even praised him, but did not pronounce themselves on the validity of his theory. So it was with the Polish Jesuits, who in the 18th century by no means fought against Copernicus. When in 1782 Jan Śniadecki presented a “laudation for Nicolaus Copernicus containing a full and unconditional acceptance of his theory” (B. Bieńkowska), the argument about heliocentrism was practically over. The presence of pro-heliocentric astronomical works is sometimes taken as a proof of how modern the 18th-century collection was. But we should not forget that the structure of the Universe was not the only or even the main subject for astronomy. The rich selection of astronomical works in Szersznik’s Library is concerned mostly with the nature of the observable astronomical phenomena. One could name here, for example, *Ephemerides astronomicae anni [1767–1801] meridianum Vindobonensem*, by various authors—a series published in Vienna *typis et sumptibus Joannis Thomae de Trattner* (call number SZ 2 N VI 13). Such works spoke to human imagination more vividly than theoretical ones and they also fulfilled practical needs, especially in sailing and map-making.

Although in the 19th century Szersznik’s Library ceased to develop as a scholarly collection—and although in the 19th century there were practically no living scientific libraries not connected with relevant research institutions—its content still accords it a high rank among European places of scholarship. Today of more importance are its printed and manuscript works from the realm of human sciences, especially from history and heraldry, for they facilitate the


PTOLEMY’S LEGACY

While developing his groundbreaking theories, Copernicus was in fact rewriting *Almagest* by his ancient master Claudius Ptolemaeus (100–168). Ptolemy also inspired the early 16th-century Polish scientist and geographer Jan of Stobnica (1470–1530) whose *Introductio in Ptholomei Cosmographiā[m] : cū[m] longitudinibus & latitudinibus regionum & ciuitatum celebriorum...* (Impressum Cracouie : p[er] Florianuū[m] Ungleriū[m], 1512) once graced Szersznik’s Library. Alas, the collection cataloguing in the 1930s revealed that the work, along with other writings by early Polish scientists, had disappeared. This is certainly an irretrievable loss, especially given that the volume contained a map of the newly discovered continent, believed to be India... It was therefore the first ever conception of America brought to Poland.

Sebastian Münster (1488–1522) was another renowned scholar to rewrite Ptolemy’s *Geographike Hyphegesis* (commonly known as *Geographia*). The Tschammer Library collection has a Czech translation of Münster’s work by Zikmund of Púchov, Jr., entitled: *Kozmograffia Česká: To gest wypsánij o položenij Kragin neb Zemij y Obyčegijch Národuow wsseho Swieta...* (Wytisstiena a dokonána gest Knijha tato w Praze... : Jan Kosořsky z Skosoře, Létha Pánie Tisýcýho Pětistého Padesátého Čtwtřtého [=1554]).

Ptolemy’s writings also left their mark on Sebastian Brenner, the author of a popular publication on secret sciences entitled *Das Grosse Planeten-Buch : Welches aus dem Platone, Ptolomeo, Hali, Albumasar, Barlaam, und Johanne Königsperger aufs kürztzeste und fleißigste zusammengezogen; Benebst der Geomanica, Physiognomia und Chiromantia, wie auch der alten Weiber Philosophia und kleiner Cosmographia* (Leipzig : zu finden bey Johann Herbordt Kloßen, 1695). The book continued to be published in different versions until the early of 19th century. Available in the Tschammer Library.

study of the region's history. Additionally, Książnica Cieszyńska possesses thousands of precious scholarly works amassed by the novelist Józef Ignacy Kraszewski. The methodology of a 19th-century fiction-writer was not far removed from the methodology of a 19th-century historian. In the Tschammer Library we will also find historical sources and studies. Apart from *Liber chronicarum* by Hartmann Schedl (Augsburg, 18 September 1496)—a precious and beautiful incunabulum adorning many book collections, the Library boasts a large body of the Protestant Reformation works, some of them from the mid-16th century, including by Martin Luther and other fathers of the Reformation, as well as many books on theology, law, philology (Greek-Latin dictionaries and editions of Classical authors), geography and history, reflecting the interests of the noble donors. Studies of the Bible by Lutheran priests remind us that Hebrew studies also fall under the rubric of philology. The Library possesses the complete edition of a magazine which was certainly scholarly: *Zeitschrift für Geschichte und Kulturgeschichte Österreichisch-Schlesiens*, published by the Town Museum in Opava from 1905 to 1917. And in Szersznik's Library (Książnica Cieszyńska) we find an incomplete edition of the famous *Zabawy Przyjemne i Pożyteczne* published in Warsaw.

 Andrea Taquet: *Elementa geometriæ planæ ac solidæ...*, Amsterdam, 1701. Plane and solid geometry in a Jesuit handbook published in 1701, still vivid and up-to-date more than a century later, when the book was incorporated into Szersznik's Library. *Książnica Cieszyńska* collection.



THE TWILIGHT OF THE AGE OF WITCHES

Commentatio Polemica De Existentia Spectrorvm Magorvm Et Sagarvm = Ob wahrhaft Gespenster, Zauberer und Hexen seyn? (Ienae : litteris Schillianis, 1744). This critical exegesis on the existence of apparitions, witches and sorcerers, written by Karl Friedrich Romanus, a sceptic and rationalist, is an item in the Książnica Cieszyńska collection. Although the author is quite obscure, the book certainly merits attention and further analysis.

Czarownica powołana albo krótka nauka i przestroga ze strony czarownic is an even older work on witchcraft during the Early Modern period which proves that some contemporaries were appalled by the torture of individuals suspected of sorcery. This eighty-six-page-long publication once belonged to the 19th-century Polish novelist Józef Ignacy Kraszewski whose collection can now be found in Książnica Cieszyńska. The library has the second edition of the book published in Gdańsk in 1714. The first edition appeared in 1639; the work was printed in Poznań by Wojciech Regulus, a teacher at the *Akademia Lubrańskich*.

The tone of *Czarownica powołana* is very different from that of most other publications on witchcraft trials of that period. It was, in fact, the first Polish literary work condemning trial by water. The writer questions the credibility of the practice of indicating other suspects—usually neighbours or wives and daughters of influential citizens—by the woman accused of witchcraft, and argues that the only reason for such behaviour was the fear of torture. In order to avoid suffering, the women not only pleaded guilty, but also entangled other victims in the “devilish plot”. The book appeals to the judges to use common sense. Although the author does believe in the existence of dark forces, such as witches and the devil, he scoffs at the widely accepted practices of examining witches. The book also contains the earliest description of the decline of the Franciscan Order in Cieszyn, an account previously unknown to historians of the region.

Cf. <http://www.cieszyn.pl/?p=categoriesShow&iCategory=2655>



King Sigismund August's dispersed library is identified today by this super ex libris (impressed on the leather cover bearing the emblems of Poland's Eagle and Lithuania's Vytis), which came to Cieszyn with this book: Girolamo Cardano: *Libelli qinq, quorum duo priores, iam denuo sunt emendati, duo sequentes iam primum in lucem editi et quintus magna parte auctus est... Additis insuper tabulis ascensionū rectarū et obliqvarū eclipticae et stellarū et radiorum, usq. at latitudinem octo partium. Eiusdem antea non edita aphorismorum astronomicorum segmenta VII...*, Norimbergae: apud Iohan. Petreium, 1547. Cardano (1501–1576) was a mathematician, mechanic and astrologer from Padua, accused in 1560 of heresy for having presented Jesus' horoscope. *Książnica Cieszyńska collection*.

Most kinds of scholarly books are present in the Cieszyn collections. It is obvious that they may contain serious early editions of historical sources, such as, for example, *Monumenta historiae Boemiae* by Gelasius Dobner (Pragae: literis Joannis Josephi Clauser, 1764) in Szersznik's collection or even *Etymologiarum sive Originum libri XX* by Saint Isidore of Seville—an encyclopaedia that came into being in the 7th century and its Augsburg edition by Günther Zainer is one of the oldest printed publications housed by Książnica. There are genuine treasures, collected perhaps not for their important content, but for the story of a particular copy, although Leopold Szersznik was not a typical book lover, fascinated by an ex libris or binding.

We also find precious but not rare works read by educated people for whom they replaced travel—or perhaps inspired to travelling—and to the common citizen they provided a proper dose of knowledge of the contemporary world. Such function was fulfilled by the popular *Republics* published by the House of Elsevier in Leiden.

Some themes may surprise us, for example the Chinese books assembled in Katowice by Maria Skalicka (1923–2002) from Ustroń or Arabic books passed to Leopold Szersznik as war booty plundered near Belgrade. Szersznik's Library also has a French edition of writings by Confucius from 1770. Many of the preserved materials do not belong to the history of scholarship, but they certainly belong to the intellectual culture of their time; they reflect the interests, prejudices and fashions of their epoch.

The broadly understood medical book has an important place in the Cieszyn collections. We find it in Szersznik's Library, as was meant by its founder, but also in the Tschammer Library; the Hospitaller Brothers collected medical books, we may say, by dint of their profession.



Pavel Stránský: *Respublica Bojema*, Leiden, 1634. Czech Republic, published for the first time in 1634. Its author, Pavel Stránský (1583–1657), was an emigree, as was Jan Amos Komenský. He died in Toruń as a professor of the famous academic school. *Książnica Cieszyńska collection*.



When browsing the Tschammerian catalogue, which is already accessible, we can see both the works by one of the fathers of modern anatomy, Gabriele Fallopio (1523–1562), and many later books on physiology, pharmacy or surgery, with themes important for 17th-century medicine such as autopsy, physiology of birth-giving, the use of chemicals in therapy, medical practice.

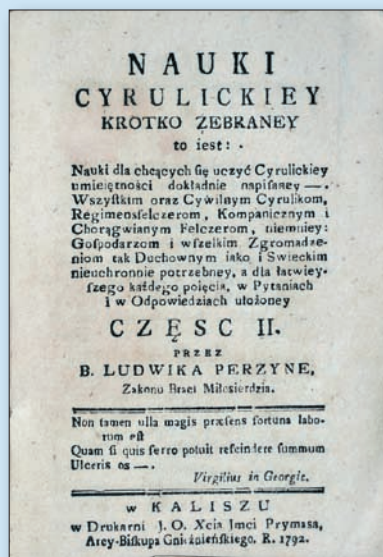
In the library of the Hospitaller Brothers, we find Ludwik Perzyna (1742–1812), a monk from this order and a prolific author, with his very characteristic *Nauka cyrulicka*.

Old Cieszyn libraries are of various character, determined by the personalities of their founders, the functions they were ascribed and to a greater or lesser degree by the financial possibilities and the way of acquiring the books. The most universal of Cieszyn librar-



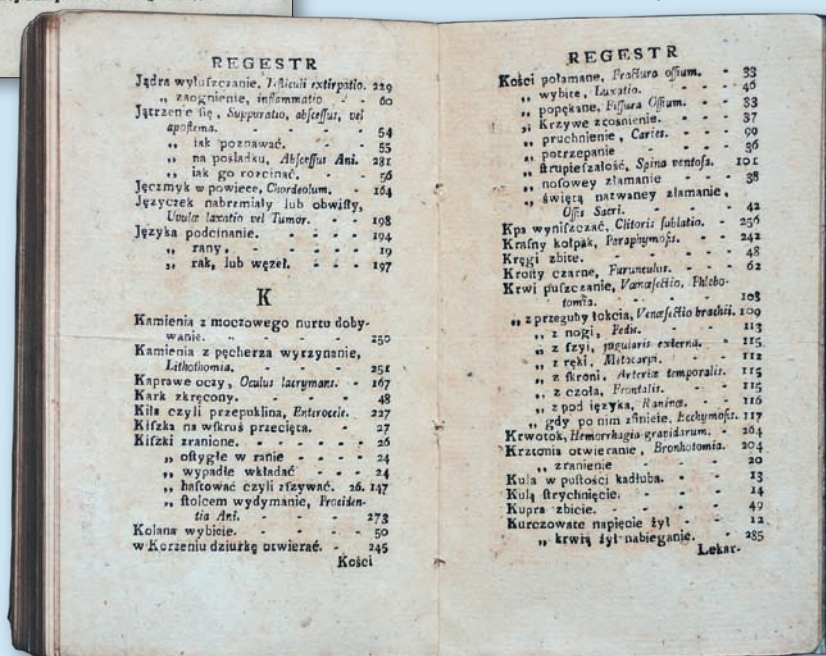
William Walker Atkinson: *Nauka o oddechaniu według systemu Hindusów...*, Cieszyn, 1921. Popular interest in Hindu spirituality did not start in the 1960s but much earlier, in the 19th century, triggered by the constant presence of European officials, army officers, doctors and teachers in India. *Książnica Cieszyńska collection*.

ies is undoubtedly Książnica Cieszyńska, made up of several large collections, which perfectly complement each other. Smaller but no less interesting is the Tschammer Library and Archives, housing above all the precious collection of Protestant works, among them quite a few rare incunabula and the priceless documentation of the establishment and life of the Lutheran Church in Cieszyn. The library of the Hospitaller Brothers' monastery, with its modest number of books, is remarkable for its interesting old medical books. The jewel in the crown of the library of the Museum of Cieszyn Silesia is the collection of old printed editions (including a dozen incunabula) of Brunon Konczakowski, assembled with expertise and panache (also thanks to the financial possibilities of the collector). And the collections of the Cieszyn branch of the State Archives still provide an inexhaustible source of information for historians studying the past of Cieszyn Silesia.



Ludwik Perzyna: *Nauki cyrulickiey krotko zebranej to jest nauki dla chcących się uczyć cyrulickiey umiejętności dokładnie napisaney...*, Kalisz, 1791–1793.

The title does not mention "ordinary" doctors with university background, which proves that in the 18th century academic medicine was still considered a separate field of knowledge. The work has no illustrations, but its *Regestr* is an impressive list of surgical skills required from the 18th-century barber. Unfortunately, there is not a word about anaesthetizing the patient and preventing infections, which makes it impossible for us to admire the good Hospitaller Brother too much. As for some of the operations carried out by Perzyna, we would rather avoid them at any cost, even if full anesthesiology and asepsis were provided. One example may be the "woman's yard eradication" (*Clitoris sublatio*, p. 256), which was simply removing the clitoris for imaginary aesthetic or functional reasons. Incidentally, it is a very interesting issue as in European medicine this barbaric practice apparently caught on much later, in the late 19th century, arising from the belief that this organ is responsible for female "hysteria". We can only hope that Dr. Hinterstoisser from the Silesian Hospital did not follow that fashion. *Książnica Cieszyńska collection*.





KSIĄZNICA CIESZYŃSKA

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Książnica's collections are available
in two reading rooms and through
inter-library exchange.



GENERAL READING ROOM

Offers books and periodicals published since 1801 and microfilms.

General reading room is open:

Monday to Friday 10am–6pm,

Saturday 9am–3pm.

SPECIAL COLLECTIONS READING ROOM

Offers old prints, manuscripts, cartographic
and iconographic collections, and printed ephemera.

Special Collections reading room is open:

Monday to Friday 8am–3pm.

The collections of Książnica Cieszyńska are available to any interested person who is over 15 and has obtained formal membership upon presenting a valid ID. People under 18 also need to present their parents' written consent.

Using the collection is free of charge.

Apart from lending its collections, Książnica Cieszyńska also offers library classes and exhibitions on a variety of subjects covering the history of books and library sciences as well as the history and culture of Cieszyn Silesia. The exhibitions can be visited individually or in groups, during the general reading room's opening hours. Guided tours (for groups) are also available by prior appointment.

The classes are intended mainly for schools. Subjects and dates should be agreed with the library lecturer.





THE TSCHAMMER LIBRARY AND ARCHIVES, LUTHERAN PARISCH

pl. Kościelny 6, 43-400 Cieszyn
 phone: +48 502 495 835 or +48 33 857 96 69
 e-mail: biat@cieszyn.org.pl
<http://biblioteka.cieszyn.org.pl>



THE READING ROOM occupies the second floor of the parish building and is open: Monday and Wednesday 3.30-7pm.

THE MUSEUM OF PROTESTANTISM can be visited on Friday from 2pm; otherwise by appointment only. Access is through the side entrance to the Church of Jesus.





THE ARCHIVES AND LIBRARY OF THE HOSPITALLER BROTHERS

pl. Londzina 1, 43-400 Cieszyn
 phone: +48 33 858 15 95
<http://bonifratrzy-archiwum.pl>



Opening hours:

Monday 1–5pm, Tuesday 7am–noon; otherwise by appointment only.





THE LIBRARY OF THE MUSEUM OF CIESZYN SILESIA

ul. T. Regeera 6, 43-400 Cieszyn

phone: +48 33 852 15 77, tel./fax +48 33 851 29 32

<http://www.muzeumcieszyn.pl>

e-mail: mc@muzeum-cieszyn.ox.pl or promocja@muzeum-cieszyn.ox.pl



THE READING ROOM (entrance at ul. Srebrna 1a)

is open Tuesday to Thursday 9am–2pm.

Library (museum) classes are also available Tuesday to Friday 8am–2.30pm.

Dates should be arranged a week in advance by phone or email (promocja@muzeum-cieszyn.ox.pl).





THE STATE ARCHIVES IN KATOWICE, CIESZYN BRANCH

ul. Mennicza 46, 43-400 Cieszyn
 phone: +48 33 858 22 01
 e-mail: apcieszyn@katowice.ap.gov.pl
<http://www.katowice.ap.gov.pl>



Archival materials are available in the Archives' research room, which is located in its Cieszyn seat in the building of Książnica Cieszyńska.

The research room is open: Monday and Thursday 9am–2pm
 and Wednesday 9am–5pm.

It is closed from 15 July–15 Aug.
 Exhibitions can be visited during the research room's opening hours.
 Archive classes are also available by prior appointment.





BOOK CULTURE IN CIESZYN SILESIA

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2 The Tschammer Library and Archives, Lutheran Parish

3 The Archives and Library of the Hospitaller Brothers

4 The Library of the Museum of Cieszyn Silesia

5 The State Archives in Katowice, Cieszyn Branch