



Preface

The present number of “Studies into the History of the Book and Book Collections” (“Z Badań nad Książką i Księgozbiorami Historycznymi”) is dedicated to the selected resources in the special library and archival collections in North America, in both the United States and Canada.

The purpose of a special collection is to acquire, arrange, describe, preserve, and make available materials of enduring historic value to support the research needs of the university students and faculty, as well as the larger community of scholars, locally, regionally, and internationally¹. The reasons for holding items in a special collection or archive include their age, historical value, craftsmanship, rarity (as in the case of autographs, letters or diaries), and other items of varying significance. Items in special collections may include, but not be limited to, the personal papers of scientists, artists, political activists, and writers; photographs; manuscript drafts; rare books; audio visual materials and more. Special collections can also include generalized material not considered entirely rare, such as an extensive collection of children’s books on a specialized topic like the urban experience². Donald J. Waters (2009) defines special collections as “sometimes referring simply to rare books and manuscript materials, and sometimes more generally to materials that are used as primary sources of evidence as opposed to secondary sources”³.

Archivists and special or rare material librarians who collect rare books for the library must first consider their academic value and their role within the library as well as the larger institution. The absence of a knowledgeable rare materials librarian can hinder fully utilizing the collection and make it difficult to field questions from viewers and scholars. Rare book librarians acquire, catalog, preserve, provide access, and supervise the use of these material. Of course, collecting even general academic materials requires a special knowledge of the subject, audience, and types of material best suited for users. Collecting rare material requires much greater specialization⁴.

1 Statement on the Stanford Special Collections’ website, [online] <https://library.stanford.edu/libraries/special-collections> [accessed 01.02.2024].

2 S. Potter, R.P. Holley, *Rare materials in academic libraries*, [online] <https://digitalcommons.wayne.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1034&context=slisfrp> [accessed 01.02.2024].

3 D.J. Waters, *The Changing Role of Special Collections in Scholarly Communications*, [online] <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=9f0e08902e81df8bda42943713550aebf338ad4> [accessed 30.01.2024].

4 S. Potter, R.P. Holley, op cit.

This journal issue consists of six articles in total. Five of them were written by librarians and archivists working closely with special collection materials – subject matter specialists on Slavic and East European collections. The development of these collections was due to the flourishing of Slavic Studies after WWII. The exception here is the Hoover Institution, where the collecting of pamphlets, newspapers, posters, and government documents on Europe and Russia started in 1919⁵. Each of the authors describes specific resources in their institutions; some more broadly, some in detail. The closing article is written from the perspective of a user researching an archival collection, and their serendipitous journey that led to book publications and events on an international level.

I will let myself describe each of the works, starting with the Canadian authors. Ksenya Kebuzinsky devoted her article to the collection of rare Polonica at the Thomas Fisher Rare Book Library. It is a treasury consisting of five hundred items, such as books, pamphlets, manuscripts, prints and engravings, donated by an heir of Count Emeryk Hutten Czapski, a Polish aristocrat, at the beginning of the 21st century. Czapski was well known as a scholar and dedicated collector of rare materials and coins. The collection includes works written, edited, or translated by Polish authors, spanning the period from 1505 to the mid-1970s, featuring two hundred titles dating back to before 1801. It encompasses a variety of content, ranging from writings by Roman authors to biographies of Polish kings, accounts of noteworthy battles, and poetry. Additionally, it includes etchings depicting Polish figures, palaces, landscapes, or battle scenes, many of which hold artistic significance. This is one of the collections housed in the University of Toronto Libraries. In addition to Polish, the rare book and manuscript collections are particularly strong in 20th-century Czech, Slovak, Russian, and Ukrainian culture and history⁶.

The second article is a work of collaboration by two Canadians with Polish roots working at the University of Manitoba: Magdalena Blackmore, a Polish Language and Culture Instructor, and James Kominowski, a Slavic archivist and librarian. In **The Formation of the Slavic Collection and its Evolution: a Case Study of the Polish Holdings at the University of Manitoba** they give an overview of the Slavic Collection at their mother institution, which consists of over 70,000 titles of various books, periodicals, newspapers, and microfilms. The authors focus on Polonica available in the collection, its provenance, and potential associated research themes. Four examples of works/bodies of works

5 Hoover Institution Library and Archives website, [online] <https://www.hoover.org/library-archives/about/history> [accessed 01.02.2024].

6 *Our collections*, Petro Jacyk Central and East European Resource Centre, [online] <http://pjrc.library.utoronto.ca/special-collections> [accessed 01.02.2024].

from the collection are examined as case studies, including two rare books, the **Polish Amateur Theatre Pamphlet Collection**, published between 1902 and 1947 in Poland and the United States, and the Polish-language newspaper “Czas”, which is the oldest surviving Polish-language newspaper in Canada. These unique resources reflect wider trends in the evolution of the Polish community in Manitoba, while also serving as illustrations of collaboration between the Polish community and the UM academic institution.

The Polish material section closes with an article devoted to a small part of a collection held at Stanford University Libraries’ Special Collection, titled **Zygmunt Haupt (1907–1975) papers**⁷. It describes in detail the cultural themed broadcasts by a Polish-American writer and painter broadcast by the Voice of America for almost a decade, from 1951 to 1960. The vast collection of almost 600 broadcasts is a major part of Haupt’s archive. The article provides an overview of specific series and details of individual pieces that were focused on literature, music, art, cultural organizations, events and cultural phenomena in the country, and in exile, in Western Europe and the United States. Despite being engaged in ideological warfare, Haupt managed to enhance the information presented through his writing and painting abilities. Through his broadcasts, he infused a personal touch and strived to impart something valuable, universal, and devoid of propaganda to his listeners. It is noteworthy to say that Haupt’s papers are one of many Polonica collections at Stanford. There are many, among them the Polish Artists’ Books collection and the Roy Publishers archives, which describes the firm’s activities in New York after their move from Warsaw in 1941. Many important collections are housed at Hoover Institution Archives and Library, including collections of underground prints from the period of World War II, the Warsaw Uprising and the postwar years, press and prints from the “Solidarność” period, as well as the archives of writers, such as Leopold Tyrmand⁸.

The article by Bogdan Horbal, curator for Slavic and EE Collections at New York Public Library, presents very different artifacts housed in the libraries, such as paintings. The author highlights one of many housed in NYPL, **Blind Milton Dictating Paradise Lost to His Daughters** by Mihály Munkácsy. Before being permanently exhibited at the Lenox Library in New York City, which later became the New York Public Library, this substantial artwork had been showcased in numerous European cities. The article explores the marketing

7 *Catalog record*, [online] <https://searchworks.stanford.edu/view/4083378>, finding aids in the Online Archives of California, <https://oac.cdlib.org/findaid/ark:/13030/tf4q2nb0sh/> [accessed 01.02.2024].

8 M. Siekierski, *Zarys historii polskich zbiorów Biblioteki i Archiwum Instytutu Hoovera w Kalifornii*, „Z Badań nad Książką i Księgozbiorami Historycznymi” 2017, special volume, pp. 547–556.

strategies and reception of the painting during the late 19th century. More about oil paintings owned or formerly owned by the New York Public Library is displayed on the NYPL Digital Collection website⁹. There are portraits of the Lenox and Astor families by artists such as Gilbert Stuart (1755–1828), John Wesley Jarvis (1780–1840), and John Trumbull (1756–1843). The paintings hang in various locations in the library.

In her article, Heghine Hakobayan describes an online bibliography, a digital resource dedicated to **the documentation and preservation of the cultural legacy of Old Believers in North America**. The Old Believers are descendants of a group that rejected Russian Orthodox Church reforms, who enacted in 1654 to reconcile the differences between Russian and Greek Orthodox texts and broke away from the Orthodox Church because it objected to changes in Russian Orthodox traditions, such as ceremonies, icon painting, and book writing. Shortly after the schism, the Old Believers were persecuted; some were imprisoned, and others were burned alive. Many fled to remote villages in northern Russia or to Siberian wastelands and established tiny settlements. Others, after the 1917 Russian Revolution, traveled to China and built colonies and farms in Manchuria's Three Rivers Valley. At the beginning of the Cold War in the 1950s, communist pressure forced many Old Believers to emigrate from China and remote Soviet villages. They assembled in Hong Kong and at western Soviet ports where religious and social charities helped them find land in friendlier countries. Many settled in South America—particularly in Brazil. However, life was difficult in South America, and thus many emigrated in the late 1960s. Reports of available farmland in the Willamette Valley motivated some 2,000 Old Believers to immigrate to Oregon where they established a small colony between Gervais and Mount Angel. In 2002, there were nearly 10,000 Old Believers in Oregon, the largest concentration in the United States¹⁰. Oregonian Old Believers might well have the largest single accumulation of Old Ritualist related print materials outside of Russia. The University of Oregon houses a collection of images of the Russian Old Believers from Woodburn that were taken in the late 1970s and early 1980s.¹¹ It is not a surprise that the librarians in this institution decided to prepare the bibliography that would provide access to a broad range of resources, including scholarly articles, historical documents, and multimedia content, pertinent to the study of Old Believer communities. The article highlights the role of this online platform in enhancing

9 Digital Collections at NYPL website, [online] <https://digitalcollections.nypl.org/collections/paintings-at-the-new-york-public-library#/?tab=about> [accessed 01.02.2024].

10 J. Binus, *Russian Old Believers*, [online] <https://www.oregonhistoryproject.org/articles/historical-records/russian-old-believers/>, [accessed 01.02.2024].

11 *Oregon Folklife Program Records*, [online] https://scua.uoregon.edu/repositories/2/resources/3429/collection_organization [accessed 01.02.2024].

research accessibility, facilitating academic scholarship, and promoting cultural preservation, as well as underlines the bibliography's impact on both scholarly research and community awareness of Old Believers.

The article by Katharina Friedla highlights the most valuable **sources and collections pertaining to the journeys of Polish Jewish refugees during World War II, housed at Hoover Institution Library and Archives**, an institution founded to “document war, revolution, and peace”¹². A concise overview of the currently unexplored sources suggests that the burgeoning research on Polish and Polish Jewish war refugees holds untapped potential for further expansion. Among these holdings lies the most extensive and comprehensive documentation concerning modern Polish history outside of Poland. Within these collections are rich and distinctive resources encompassing primarily diplomatic, philanthropic, memoiristic, visual, and other materials. Friedla describes the extensive collections, such as those of: Jan Karski, which holds the evidence of the mass murder of European Jews; general Władysław Anders, which includes accounts of Gulag prisoners and deportees from 1939–1941; Ambassador Jan Ciechanowski, which contains the archives of several Polish embassies, such as Washington, London, and Moscow-Kuybyshev; Ambassador Tadeusz Romer (stationed in Japan and Soviet Union, among other locations) who supported Polish and Polish-Jewish refugees; and testimonies of refugees found in the Ministerstwo Informacji i Dokumentacji (Ministry of Information and Documentation) records.

The last but not least is a work by Vivian Reed on her journey at Hoover Institution and Archives, which began in 2009 and launched her career as an independent historian. Her discovery of the papers of Hugh S. Gibson, a member of the Famine Emergency Committee (FEC), led her to supplement HILA with additional documents from the Gibson heirs, and to publish two books: **An American in Warsaw** and **An American in Europe at War and Peace**, as well as an exhibit in **Warsaw: Amerykanie w Polsce / Americans in Poland 1919–1947**. Reed and her colleagues received the Oskar Halecki Prize for the best source publication devoted to the history of Poland. She continues her research at HILA, speaks at various conferences, and writes scholarly papers. Reed shows in her article the power of HILA, a true hub for 20th-century research on US foreign relations, including with Poland. This is the central archive that continuously attracts scholars to this very particular place. The types of materials, the size of the reading room, the archivists, and the experts make it perfect for networking of the very kind described by this author. Reed describes vividly how the archival materials came to life on both sides of the

12 Hoover Institution Library & Archive website, [online] <https://www.hoover.org/library-archives/collections> [accessed 01.02.2024].

Atlantic, through the efforts of individuals and the discovery of knowledge, one person and one revelation at a time.

As the thematic editor of this issue, I wish to extend my heartfelt appreciation to the Editorial Board of “Studies into the History of the Book and Book Collections”, who invited my colleagues and myself to share information about the collections from the North American research institutions, both in libraries and archives. Hopefully the readers will be satisfied with this overview of our treasures.

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