

took effect only after World War II, and the immediate postwar changes that affected its implementation are not covered. The short conclusion which attempts to relate the situation in the early 1940s to subsequent developments appears to have been "tacked on."

The reference value of the study is impaired by its lack of adequate indexing (only personal names are indexed, although the book is notably weak in its treatment of the individuals involved in archival development). The lack of a bibliography is mitigated by extensive footnote references to the most important literature on the subject. Because of the complex and often confusing changes that took place during the period, the addition of several developmental or organizational charts would have made many parts of the text much easier to follow.

Despite the book's weaknesses, however, Western scholars have reason to be grateful for Maksakov's genuinely helpful if limited account, for it brings together an abundance of factual material about the early years of the archive system in which Maksakov himself played such a major role.

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HISTORIA LITWY. By *Jerzy Ochmański*. Wrocław: Ossolineum, 1967. 346 pp.

Jerzy Ochmański, the author of this twelve-chapter survey of Lithuanian history from ancient times to the twentieth century, is a contemporary Polish specialist of Lithuanian history with a superior command of the Lithuanian language. The significance of this is obvious: his insight into Lithuanian history is far superior to that of the majority of Polish scholars (especially émigrés) who are unfamiliar with original Lithuanian sources and moreover show a pronounced tendency to think of Lithuania as a Polish province without a distinct history and culture of its own. Professor Ochmański pays much attention to the social and intellectual forces in Lithuania which led to the national revival at the end of the nineteenth century. Noting that the first printed work in Lithuanian was a Protestant catechism and that the father of Lithuanian epic poetry was Kristijonas Donelaitis, a Lutheran minister, Ochmański emphasizes the significance of Protestantism in the evolution of Lithuanian national identity and civilization. One gets the feeling, and quite properly so, that Protestantism was a more important force than is generally conceded by the prominent Lithuanian Catholic historians, who usually minimize its impact.

Ochmański's book holds up extremely well in comparison with most modern Soviet Lithuanian historical works. On the whole, Soviet Lithuanian historians are subject to a rigid pro-Russian party line, which in many respects has resulted in serious distortions of twentieth-century Lithuanian history, particularly for the period from 1919 to 1940. Ochmański, writing in Poland, appears to feel less constrained to avoid emphasizing the cultural and social achievements of the Lithuanian republic through 1939. But he faces a dilemma as soon as he reaches the post-1939 period. His description of the Sovietization of Lithuania in 1940 seems deliberately vague. He refrains from discussing the provisions of the Nazi-Soviet Pact of 1939, which brought about the forceful Sovietization of the three Baltic states as well as the partitioning of Poland. While admitting rather generally that after 1939 Lithuania had been made to carry the burden of erroneous Stalinist policies, he makes no mention of the large-scale deportations of Lithuanians to

remote parts of Russia and Siberia. Ochmański thus also seems to be avoiding facts which are generally left unmentioned in Eastern Europe. His bibliography, however, is impressive throughout. Unlike comparable books published in Lithuania now, his work encompasses all important Lithuanian sources published in the West.

Needless to say, there are a number of points of interpretation with which Western-trained scholars may not agree. In his treatment of the 1926 crisis, for instance, Ochmański takes a rather deterministic approach and insists that, parliamentary democracy having bogged down in a hopeless quagmire, only two political solutions were feasible: a dictatorship of the bourgeoisie or a dictatorship of the working class. Since the workers had not yet been well organized, the political power fell into the hands of the bourgeoisie. Whether Smetona was indeed a fascist, as Ochmański asserts (he uses the term very broadly), is another point open to dispute among Western fascistologists. All in all, it is obvious to this reviewer that the merits of the book far outweigh the deficiencies. *Historia Litwy* is a distinct contribution to the knowledge of Lithuanian history, and Professor Ochmański must be highly commended for having undertaken this task.

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THE EMANCIPATION OF THE POLISH PEASANTRY. By *Stefan Kieniewicz*. Chicago and London: University of Chicago Press, 1969. xix, 285 pp. \$11.75.

During the academic year 1967–68 the University of Chicago had among its visiting faculty Professor Stefan Kieniewicz of the University of Warsaw. One of Poland's outstanding historians, whose chief interest has been the Polish insurrections of the nineteenth century, Professor Kieniewicz lectured at Chicago on the Polish peasantry. It is this course of lectures, in "a slightly revised version" (to quote from the author's preface), that constitutes the book under review. The title does not do justice to the contents. To be sure, the main theme is the emancipation of the Polish peasantry, but the book is in fact a history of this class from the end of the eighteenth century to the restoration of Poland at the close of World War I. During that century and a half the Polish peasant had traversed the long, hard road from serfdom and compulsory labor to personal freedom and landownership.

Legally, the Polish peasant gained his freedom as early as 1794 when Kościuszko issued the Polaniec Manifesto. Napoleon granted freedom to the peasant again when he established the Duchy of Warsaw in 1807. In reality, however, it was only as a result of the revolutions of 1848 that serfdom was abolished in Prussian and Austrian Poland, and not until 1864, following the January Uprising, in Russian Poland. Granting of land accompanied granting of freedom, but the amount of land was everywhere insufficient and it was paid for dearly in heavy taxation. Only permanent or seasonal emigration made life tolerable for those who remained in the Polish village, for more land became available to the latter and funds from abroad were often received by them.

Professor Kieniewicz has given us an exceptionally readable book. Its language is both precise and concise. No footnotes distract the reader. Any doubt regarding